

The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME NO. XLIII.

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There are 8,000 attending Baptist schools in Texas.

There are said to be 109 veterans of the Mexican war of 1846-7 still on the federal pension roll.

Five thousand policemen in Chicago it is said have new orders to strictly enforce the prohibition laws.

Dr. A. W. Vanhouse, president of Shorter College died at Rome, Ga., Dec. '1, after a surgical operation.

Mr. Arthur Flake, BYPU Secretary, working with the Sunday School Board in Nashville has located at Tupelo.

Brother T. J. Blasg who recently resigned at Philadelphia, Miss., is now pleasantly located as pastor of Bethany Church, Whistler, Alabama.

University of Richmond is one of the institutions in this country which conferred the honorary degree of LL. D. on Field Marshall Foch.

It is said that Brother R. R. Jones of West Laurel, has accepted the call of South McComb Church, and will begin work with them January first.

Pussy-foot Johnson, who is in India in the interest of prohibition, says that country is more nearly ready for it than this country was five years ago.

The moving picture industry of this country is trying to get into the respectable class by securing Postmaster General Hayes as president of the big corporation.

One preacher in Georgia put their state paper The Christian Index, in every home in every church where he held meetings this year. This was Rev. H. H. Humphreys.

Eamon De Valera is now nursing his discontent because he can't be the "President of the Irish Republic." The other leaders of the Irish movement seem satisfied with what they got.

In one hundred years the Baptists in America have grown three times as fast as the population. That is for the whole country. The gain in the South has been nearly twice the ratio of gain in the whole country.

The Convention Board agreed to pay the expenses of one visiting instructor in the County Bible Schools to be held this winter. Other helpers will be supplied by the forces in the county.

The church at Clinton is having a series of prayer meetings this week to seek the mind of the Lord in securing a pastor. It will be well if all who are interested in this matter will take the same steps.

Evangelists T. T. Martin and E. A. Petroff, with singer R. A. Walker, held a great meeting at the First Church, Pittsburg, Kansas, in which there were more than 75 professions of faith. They went then to Logan, W. Va., and will go to Scottsville, Ky.

The federal government has appropriated two and a quarter million dollars for a hospital at Tuskegee Institute in Alabama to be used for Negro exservice men afflicted with tuberculosis or mental diseases.

Rev. L. B. Golden, Leaksville, Miss., requests prayer for his work in that county. States he is the only Baptist minister and there is room for all who will come. Sent in 20 subscriptions to the Record.

Read Dr. Henning's Article this week on the "Integrity of the Campaign." You are sure to agree with him. It will be well if the same article appear in the states of Texas and Oklahoma where it is needed.

Dr. U. M. McGuire resigns as Associate Editor of the Baptist of Chicago to rest, to visit and to do some literary work. His is a vigorous pen and the people with whom he worked give him up with reluctance.

Dr. A. H. Strong says, "The creed and hymnology of the church are a better guide to truth than are all the conclusions of the philosophers." We had sooner trust the hymns than most of the creeds.

It is said that the people of Oberammergau, who are to produce next year "The Passion Play" have refused the moving picture makers' offer of fifteen million dollars for the privilege of depicting the play on the reels. They are not for sale.

The Moody Bible Institute of Chicago announces its Annual Founder's Week Conference to be held February 1 to 5 inclusive, with a strong program of Bible teaching, inspirational addresses, and group meetings for prayer and consideration of present day problems.

The newly elected mayor of Macon, Georgia, made request of the God fearing people to pray for the city officials that they might do the right thing. Maybe the Mayor of your town didn't ask it. Then he probably needs it the more. Anyway the Lord commands us to pray for them that are in authority. Don't forget it.

A Roman Catholic Exchange, The Republic, predicts that diplomatic relations will soon be established between the Pope and the government of Japan, and that an ambassador or minister from Tokyo will be sent to the Vatican. We had heard that the emperor of Japan was feeble minded.

Pastor C. W. Knight of Corinth has been called to and accepted the care of the First Church, Harrodsburg. We are sorry to lose brother Knight from Mississippi, the state of his birth, but wish for him every blessing from our Heavenly Father in his new and important field.

It is said that the First Church of McComb has called Dr. Gillon of Mayfield, Ky., and are making a mighty effort to induce him to return to Mississippi. All Mississippians would be glad to welcome this exile home, who has contributed so much to the furtherance of kingdom work in other states.

The North East Mississippi Bible Institute will be held at Ecru Jan. 10-12, 1922. The program includes a study of Paul's First Letter to the Corinthians. The program committee consists of J. F. Tull, E. B. Hatcher and R. A. Kimbrough. The speakers are from all over that territory, and we covet them the blessed fellowship they are sure to have.

The Baptist Courier comes out as a Centennial number Dec. 8. It is a marvelous assembly of historical information on subjects of deep and abiding interest presented in a most readable way and fully illustrated. It is a great piece of work, involving expense, good sense and patience, and is worthy of the great people and brilliant editor.

The General Education Board of New York is said to have granted \$6,000 to Mississippi College to apply on its current expenses. The application of the College for a contribution to the Endowment is before the General Education Board and will be passed upon probably in February.

Thomas Kane, the Chicago man who has fought through the years the battle for tithing, is now in his eighty-fourth year. He is a devout Presbyterian, but is known to every minister in America. During the past forty-five years, under the title of "Layman", he has sent out many tons of literature on tithing. The churches are just waking up to the blessing of tithing.

There must be some mistake about the statement frequently made that a white man is not caught and convicted for selling blind tiger liquor, as forty white men have been added to the penitentiary population, nearly all of them convicted of making or selling liquor. May their tribe increase on the inside till they vanish on the outside.

We are promised a news letter every week from Mississippi College, written by twenty-five different men, each being a ministerial student. And we have promised in turn to give a valuable premium to the one writing the best communication. You will read them with interest because of your interest in the college and you will wish to know which of them writes the best letter.

The secular press reports the resignation from Baylor University of Prof. Dow whose book on Sociology has been the subject of adverse criticism for a year in the Baptist papers. His resignation was accepted. This seems the best way out of Baylor's trouble. He had agreed to the elimination of the objectionable paragraphs in the next edition of his book. But if he expressed his real sentiments in the first edition, we do not see how the elimination of a few pages could change the man or his teaching.

Mr. W. L. Spinks, who has been for several years a popular and successful Methodist evangelist, on the first Sunday in December united with the Baptist church at Brookhaven, and it is now his purpose to preach the gospel according to Paul. We welcome him to the fellowship of the Baptist brotherhood and wish for him the greatest usefulness in the work of the kingdom.

CONVENTION BOARD DEPARTMENT

RR. B. Gunter, Cor. Sec'y.

NO RETRENCHMENT

The faith of the Convention Board was strong in its annual meeting, December 5th and 6th, when the State Mission work for the coming year was launched on a basis of \$115,000. This amount exceeds that expended during the past year. The appropriations in toto exceed the amount received last year from all sources for State Missions; and one of our sources, the Home Mission Board has already been reduced, and notice has already been received from Dr. B. D. Gray, stating that after this month still greater reductions will have to be made. For the first half of the closing year we received from the Home Board the sum of \$1,325 per month on Co-operative and Enlistment work. In June this amount was reduced to about \$1,100 per month. After January 1st, indications are that we shall receive far less. We shall probably lose here \$8,000.00.

It is not our judgement that the Secretary of the Home Board is to be censured for this. It is due to two things. One is the superabundance of requests which were made to the Home Board in 1920. The Board buoyant over the large subscription made in the Campaign and the seemingly certain prosperity of the country financially, made appropriations in excess of the judgement of the Secretary to the amount \$1,000,000.00. The result was that the Home Board was unable to meet \$7,000,000 of its appropriations. The other reason is that so many Campaign pledges were not paid. Dr. Gray was not to blame for any of this, however, and he feels it more keenly than anyone else. All complaints come to him. But he is both a statesman and a financier.

Our State Board, like the Home Board buoyant over the success of the closing year, have made a program which will call for more faith, more prayers, and harder work than we have ever done in our lives. To measure up to the standards set, we should collect at least \$625,000 by the first of November, 1922. To do this we should begin at once. There should not a month pass without a clean-up Campaign in every church. This amount needed is as much as was collected during the first year of the Campaign, when the country was prosperous, when hopes were high, and when many paid their full pledges in cash. It is nearly \$100,000 more than was paid in during the closing year.

But with this large appropriation the Board had to turn down requests for pastoral support to the amount of \$20,000, and for church buildings over \$30,000.00.

Now what does all of this mean. "Much in every way". It means, in the first place, that many people and churches have not learned to be self-supporting. It means that our people are developing faster in the grace of receiving than they are in the grace of giving. It means that we should impress upon both preachers and laymen the value of development which comes from self-support; showing that it is just as much a religious duty to support oneself when it is possible and relieve others of that responsibility as it is to help the man who is unable to help himself. It means that enlistment work must be increased and that many people should be led to see that they should not be waiting for help, but that they should shoulder responsibilities. It means in some cases that our need for church houses and for pastors is increasing faster than our ability to pay for them. It means in some cases that people want more than they are able to pay for; in other cases it means that there are those who want more than they are willing to pay for. Again it means that there are those who are unable to prepare for the possibilities which they see before them in the future. But it should mean for us that we are going to gird ourselves for the greatest task that has ever faced us.

It is not a time when we should throw up our hands, but to use the common expression, it is time to spit in our hands and take a new hold. Our people are able. Let's make them willing. We be not among those who turn back.

THE BOARD MEETING

It has been said that the Board is unwieldy, having a member from every association. Be it said to offset that objection, that the work was done this year within twenty-six and a half hours, including sleeping and eating time. The work was arranged so that there was little time lost. Much less time was consumed than when the Board was much smaller. It has been said that the meeting of a large Board will cost \$3,500.00. We are prepared to say that the one making that statement can cut his estimate down something like seventy-five per cent.

JANUARY BAPTIST RECORD MONTH

Start the new year right by subscribing for the Baptist Record. If your church wants to develop its membership, it should see that the paper is read by every member. There is no other way by which our people can keep up with the work of the Baptist denomination. The paper is one of the best. It is needed to counteract the poison which comes out in many papers and books and goes into the homes. It will be easy to get people to subscribe, if you go at it with a conviction and courage. Let's all step together in team work and see that every church goes to this task in a manful way. We shall run an honor roll. Where the church puts the Record into its budget and sends it to every Baptist home the paper will go for \$1.50 a year, otherwise it will be \$2.00 to each subscriber.

The first of the year is the time to begin your subscription. Make it a habit to begin at that time and you will have little trouble keeping up with the time. It will be easier for us to keep the books.

Reports on the Tithing Campaign have been coming in very nicely during the past week. We have not undertaken any tabulation of results so far, but it is interesting to note some splendid lists that have been sent in. Liberty Church, Amite County, sends a list of 97. Aberdeen Church, Monroe County, sends a list of 91 names. One of the best lists comes from Fifth Avenue Church, Hattiesburg. They enlisted about one third of their resident members. The churches in Jackson have not completed their work but their lists are running up in a very gratifying way. We will begin soon to publish the results by churches in the Baptist Record.

It will greatly facilitate the office in keeping the pastor's mailing list corrected if the pastors will drop a card to Brother N. T. Tull whenever they make a change of their residence. When sending such information, please also give the name and location of the churches vacated and the name and location of the new churches accepted.

In another place we publish an honor roll of the churches that have put the Baptist Record in every home, and the list has reached 48. We ought to make it 500 by the end of January. Why should any church hesitate to put the Record in every home when the effort and cost necessary to do so will be greatly offset by the new interest that will be created in every phase of the church work at home and abroad.

Please push your Campaign for Tithers and send in your reports to Dr. Gunter as soon as possible. Make your effort, reach every member of the church, but do the work while the enthusiasm is at its highest.

The Second Church of Jackson is planning to keep a special record of the gifts of the Tithers and be able to ascertain the comparative giving of the Tithers and non-Tithers. We venture the prediction that 90% of the gifts will come from the Tithers.

We have heard of only one pastor in the state who preached against Tithing and we understand that his church is putting on the Tithing Campaign and will make a success of the effort. For a pastor to preach against Tithing now is enough to make the people think, if they think, they will be sure to reach a conviction to Tithes.

The Convention Board at its recent meeting appointed the following to act as Advisory Committee to work out and project plans for enlarging the scope and usefulness of the Library Department: N. T. Tull, P. I. Lipsey, T. J. Bailey, Miss M. M. Lackey, Mrs. R. B. Gunter. This Committee will meet soon and organize for the work and will be prepared to announce their plans through the Record soon.

THE HALF WAY STATION OF THE FIVE YEAR PERIOD

B. D. GRAY, Corresponding Secretary

We are just half-way through our five year 75-Million Campaign. They have been strenuous years—these two and a half. We laid out a great program at the Southern Baptist Convention in Atlanta. It was worthy of Southern Baptists and the achievements up to this time, while not all we hoped for, are much to our credit and inspiration. We have received millions of dollars beyond anything we had ever known before in half that length of time. The by-products of the campaign have been wonderful. The enlargement of our people's vision, their quickening sense of stewardship of life and money, their vast increase in the number of baptized converts and the greater enlistment of our forces in all departments of our activities. These achievements are but a guarantee of greater things in the immediate future if we conserve what we have gained and put it to the wisest use.

FIDELITY TO THE PROGRAM

It is of vast importance that we be loyal to our program and pledges. A violation of the agreements on the part of any might become a license to all. Agreements among Baptists and treaties among nations are "not mere scraps of paper", they are solemn compacts and must be regarded. Integrity is the heart of character and fidelity is the crown of conduct. We must guard our integrity and our fidelity in this great, co-operative program of Southern Baptists.

In the beginning it was stipulated that the 75-Million should be equally divided between the Southwide and State interests. The apportionment for Southwide objects made by the Southern Baptist Convention Executive Committee was for

Foreign Missions	\$20,000,000
Home Missions	12,000,000
Educational Institutions	
(Southwide)	3,000,000
Ministerial Relief	2,500,000

This apportionment has been twice confirmed by the Southern Baptist Convention and reiterated time and again since by the Executive Committee and the Campaign Commission. If we are to remain true to our pledges this apportionment and ratio must be preserved for Southwide objects.

THE CAMPAIGN AND HOME MISSIONS

The Home Board greatly enlarged its work the first year of the campaign and so signally were the blessings of God upon our work and so impelling the calls for help that in our second year the work was projected on an increased basis of nearly 100% beyond the previous

year. Everybody was optimistic. Cotton was forty cents a pound. All the State Secretaries and State Members, as well as the Local Members of the Home Board were present at the annual meeting in June, 1920, when the work for the new year was projected. The reports of the previous year had stirred our people and the spell of the Washington Convention was still upon us. The Corresponding Secretary of the Home Board urged enlargement but caution. But the appropriations for the year were \$1,000,000 beyond his recommendations. The State Secretaries said the money would come and the needs were too pressing and the opportunities too great to be neglected.

Inside of four months the direful deflation in prices befell us. The work had been enlarged. We could not suddenly retrench as we desired without sustaining great injury, and whilst the morale of our people was sustained wonderfully last spring and our contributions were better than we at one time thought they could be, we came to the Convention in Chattanooga with nearly three-quarters of a million debt.

Did the Board act wisely in this larger program? Were they at fault because of the debt? It can hardly be charged to the Board in fact of the following facts:

The first two years of the campaign \$25,086,324 was raised, according to the figures of Dr. L. R. Scarborough, the General Director of the Campaign, as reported by him at Chattanooga. Of that amount the Home Board should have received according to the apportionment 16%, or \$4,013,811.

The Home Board received during the first two years of the campaign \$2,857,975. Subtract this from the \$4,013,811 which the Home Board should have received and it leaves \$1,155,836. Subtract from this the debt of the Board, say \$750,000, which would leave us a surplus after paying all our debts of \$405,836, provided we had received 16% of the amount collected as reported by Dr. Scarborough for the first two years. So on the basis of what has been collected, the Home Board was amply justified in its enlarged program.

DESIGNATED FUNDS

Unfortunately vast sums had been designated for different objects, but not much for Home Missions. The designation of funds tends to undo the co-operative program. The right for individuals to designate the object to which they wish their funds to go is conceded, but in a co-operative work when given proportions are agreed upon for the various objects in the combine, the designating privilege becomes secondary if not quiescent.

DIVERTED FUNDS

Unfortunately in many instances the portion of funds belonging to Home Missions has been diverted to other channels. Of course this should not have been done and the reparation ought to be made immediately, or as soon as possible.

CREAT CONVENTION SEASON

It has been a great season for our State Conventions throughout the South. Marvelous results have been reported. The evangelistic campaign has been on throughout the land. All State Conventions have reported thousands of conversions and baptisms.

The evangelistic force of the Home Board has been wonderfully blessed. Their "Every One Win One" slogan has been taken up. Soul-winning has become a passion with thousands. According to present indications Southern Baptists from May 1, 1921, to May 1, 1922, will achieve a record of 250,000 baptisms or more. With these enlisted in the service of the Master, most of whom are young and have life before them, what a mighty army they will constitute for the on-going of the Kingdom.

HOME MISSION ROOMS,
Atlanta, Ga.

THE INTEGRITY OF THE CAMPAIGN

B. C. Henning, Assistant General Director

The writer refers, of course, to the 75 Million Campaign which challenged Baptist magnanimity, proved Baptist loyalty, and put the Baptist cause and prestige distinctly forward, to the admiration of our fellow-citizens everywhere.

The conditions upon which the money was solicited from subscribers, as stated from the office of the General Director and his assistant, were conditions previously laid down by the Executive Committee of the Southern Baptist Convention, approved and promulgated by the Campaign Commission, and confirmed by the Southern Baptist Convention itself. When money has been subscribed by thousands of our people on these express condition for the objects set out and in the ratio agreed upon and announced everywhere, no one has any right or authority to violate such a compact. To accede such a right to any is to concede it to all, and in that case the campaign was a mere magniloquent make-shift, and the oft reiterated conditions upon which it was conducted but German paper scraps.

THE UNITY OF THE CAMPAIGN

The integrity of the campaign exacts the unity of the campaign. By this, I do not mean that it is not allowed to discuss separately and often the various objects for which the campaign was promoted. Such discussions of the said objects should be frequent and adequate, for they must not be lost sight of under the blanket term "75 Million Campaign." I do mean, however, that the attempts to segregate any one cause and put it forward to the disadvantage and detriment of another cause, or causes, included in it, breaks the covenant and grossly violates the ethics of the campaign.

STRICT ADHERENCE TO THE RATIO

The integrity of the campaign is dependent upon a severe and accurate adherence to the ratio of contributions apportioned to each and every cause for which the campaign was conducted. The assumption of license to alter this ratio throws the whole cause into chaotic confusion and leaves every cause utterly at sea as to what it is to receive, or whether it is to receive anything. Authority to change the ratio, if it exists and prevailed, would carry to every subscriber, thus making assumption of authority by the Convention to apportion contributions a manifest absurdity.

COOPERATION

The integrity of the campaign means co-operation, which is the very genius of the campaign itself. To seek to break away from such co-operation is to violate the fundamental morals upon which the campaign proceeded.

REGULAR PAYMENTS

The very necessities of the cause, the time terms stated in the campaign, and the imperative needs of all of the objects fostered by the campaign preclude any claim that campaign money is not necessarily due any of these causes until the closing day of the five-year period. The principle that applies to one party in the campaign would legitimately apply to every subscriber and to every cause included, and, carried out, would leave every object we foster penniless for most of the five-year period.

To keep faith, everyone of us with everyone of us, and with every cause included, according to the agreement, set forth authoritatively and insistently while the campaign was being carried forward, is the only way to maintain the integrity of the campaign.

Of the four hundred and thirty-five members of Congress, the following, only, answered to their names every time they were called: Box, Democrat, Texas; Mapes, Republican, Michigan; Quin, Democrat, Mississippi; Raker, Democrat, California; Rankin, Democrat, Mississippi; Ricketts, Republican, Ohio.

SOUTHERN SEMINARY

Will you please give space in your columns to the announcement of a Midwinter Institute to be held in the Southern Baptist Theological Seminary, beginning Jan. 10th and continuing through Jan. 19th.

The speakers who have been secured for this occasion are:

Rev. B. H. Hahn, D. D., Greenville, S. C., who will deliver lectures on the George W. Norton, Jr., Foundation.

Rev. S. J. Porter, D. D., Oklahoma City, Okla., who will deliver lectures on the Julius Brown Gay Foundation.

Rev. L. G. Broughton, D. D., of Richmond, Va.

Rev. F. E. Taylor, D. D., Indianapolis, Ind. Dr. Hahn will lecture on the subject of Evolution, Dr. Porter on Preaching, Drs. Broughton and Taylor on Evangelism and Church Efficiency.

January eleventh will be Founders' Day and the service will begin in the Chapel of Norton Hall at 9:30 A. M. The speakers will be Rev. A. C. Cree, D. D., of Atlanta, Ga., and Rev. E. C. Dargan, D. D., of Nashville, Tenn.

These Midwinter Lectures are of course open to the general public, and we give a special invitation to pastors and others who may wish to attend them to be present. The regular classroom work of the Seminary will proceed as usual, and visiting brethren will be welcome to all classes which they may desire to attend. We regret there is not space in New York Hall to offer them rooming privileges, but Mr. J. C. Vick, Superintendent, will be glad to arrange to furnish meals at a reasonable price for as many of them as he can accommodate. It would be well, however, to correspond with him on the subject in advance.

Yours very truly,

E. Y. MULLINS, President.

THE MEETING OF THE SOUTHERN ASSOCIATION OF COLLEGES AND SECONDARY SCHOOLS

D. M. Nelson

The first open session of the association was held in the ball room of the Tutwiler Hotel, Dec. 1st, and was presided over by Chancellor J. H. Kirkland, Vanderbilt University, president of the association. The two previous days were given over to the meetings of the commission on Secondary schools, and higher institutions of learning. These devoted their time to the hearing of reports of committees and sub committees, respecting, correcting or approving recommendations made by the various committees. All of the preliminary meetings were devoted to the general shaping up of the subjects to be presented at the general sessions.

Dr. C. B. Glenn, Superintendent of the Birmingham City Schools, delivered the welcome address. After this address of welcome, the reports of the Commission were read. Following this, a new Constitution and By-Laws were adopted by the Association. Several other schools and colleges were given membership in the Association among them being two Baptist schools, namely, Wake Forest College, and Merideth College of North Carolina.

After the morning session, the visitors were given a drive through the residence section of the city, and to the Ensley High School where the senior class served a very palatable lunch. The afternoon meeting was held in the Auditorium of the Ensley High School. At this meeting Dr. Kirkland spoke on the value of standards. In speaking on the value of standards one is almost justified in using the word "necessity" he said.

"There must be a real meaning in educational terms, like college, university, high school. Furthermore, there must be an agreement as to this meaning between all states and all sections of the country. This is a public, not a private (Continued on page six)

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word, which must accompany the notice.

EDITORIAL

WILL THEY READ IT?

That is the question a good many people ask when you talk to them about putting the Baptist Record in the budget. Sometimes they answer their own question in the negative. That is they answer it in that way before they give the people a chance.

The experience of one pastor which he told at the recent Convention Board meeting is worth passing on in this connection. We should like to give his name but we haven't time to ask permission. He said when he decided that the Record ought to go into the church budget, that questions as to whether they would read it came up. But it went in. There was one member who did not take a great deal of interest in the church, not coming often, nor contributing regularly. He lived at a distance from the church. The pastor really questioned whether it was worth while to send him a paper. But he was a member and had a right to it; and it was sent. Recently this brother came to the pastor and asked him something about the tithe; said he had gotten interested in it by reading The Baptist Record, had decided that it was his duty to give a tenth, and simply wished some further information as to how to get at it. And yet he was one whom the pastor thought would probably not read the paper if it were sent to him. The editor in working for subscriptions to the paper has had many experiences of securing people as subscribers whom the pastor said beforehand it was not worth while to see. They are often the ones who realize their need or the need of their family. Don't be too much afraid of wasting \$1.50 by putting the paper in the budget and sending it to those who need it.

WHY IT WAS THROWN AWAY

The same pastor spoken of above told of his finding a copy of the Baptist Record in the waste basket at the Post Office, and feeling hurt that anybody should throw it away after the church had paid for it. He fished it out of the basket and looked to see whose paper it was. The name had been torn off. But he was persistent and kept looking in the basket until he found the piece that had been torn off which had the name of the one to whom it was sent. His efforts were rewarded and he felt somewhat eased to discover that it was the paper of a Baptist lady who had a Methodist husband. It was evident that he was not interested in Baptist literature or was interested in his wife's not getting it. Don't be too quick to conclude that people are not interested and won't read the paper if it is given to them. There may be mitigating circumstances.

In this connection it may be said that it has been the policy of the Record management to offer to return the money paid by any subscriber

who was not satisfied with his investment after reading the paper. We have never been called upon to return the money over a period of nearly ten years' experience except in one case. We received a letter from a Methodist lady in Hattiesburg saying she didn't like the paper and asking for her money. We were not surprised and cheerfully sent her the money. At the same time we wondered if she had torn out all those chapters in the Bible which spoke of baptism. In proportion to the number of religious papers and Bibles in the homes we are afraid the Bible is worse neglected than the paper. But we are still in favor of distributing the Bible.

THE CONVENTION BOARD MEETING

Those who were afraid that the enlargement of the membership of the board might make it a cumbersome and slow moving body need not spend any sleepless nights on that account. The meeting last week dispelled all fear. There are now seventy members of the board and fifty seven were present. It was unlucky for the other thirteen. There was no delay in getting to business and no time wasted after they got at it, concluding in a shorter period of time than ever before in the memory of the oldest inhabitant. This expedition was due to the forethought of the Corresponding Secretary and the faithful work of committees.

Dr. Gunter had prepared an outline of the work and had tabulated applications for aid, according to the departments of work and the six districts of the state. This was discussed with the Executive Committee just before the Board meeting. So that after the devotional exercise on Monday night the brethren got down to business. Dr. Gunter was reelected Corresponding Secretary with enthusiasm. Dr. Lipsey was reelected president of the board and Rev. E. T. Mobberly recording secretary.

Visitors were welcomed to the meeting and a number of brethren who had accompanied their applications for assistance gave information about the causes they represented which was helpful to the board in weighing their requests. This took a good part of the evening session. There were twelve committees appointed which took under consideration the subjects on which they afterward brought recommendations to the full meeting of the board. These were, Church Building, Pastoral Support, Sunday Schools, B. Y. P. U., W. M. U., Enlistment, Nominations, Publications, County Missionaries, Preachers, Schools, State School Mission Work and Special Requests.

The work was laid out on a basis of \$115,000 for all state mission work, giving the largest amount to pastoral support, that is helping weak churches to maintain the pastor. Then came enlistment work and church building work. The amount appropriated to the W. M. U. was 7,500 and county missionaries were materially reduced in number. Dr. A. V. Rowe, our Mission Secretary for twenty-one years, was elected Secretary Emeritus at a salary of \$720 as authorized by the Convention. \$5,000 from a special fund was made available for ministerial education in addition to the five percent which that board gets from the education commission. Rev. T. W. Green, no pastor at Greenville, was elected enlistment man for the first district. The other district men were continued as at present, namely, J. R. G. Hewlitt, R. A. Kimbrough, H. T. McLaurin, A. L. O'Bryant and W. W. Kyzar. These men are evangelists, missionaries and general enlistment agents.

FELLOW WORKERS

This humble scribe has endeavored in the past to give his interpretation of that passage in 1 Cor. 3:9 which in the American Revision reads, "For we are God's fellow-workers; ye are God's husbandry," showing that "fellow-workers" here did not include God, but Paul and Apollos. Paul did not mean to say that he

and Apollos were fellow-workers with God, but that he and Apollos were fellow-workers and that they belonged to God. But not yet have we succeeded in correcting the common abuse and misinterpretation of the Scripture which many brethren prize so highly. Despairing of that and as the Scripture says leaving the first principles we press on to something else.

What we do mean now to stress is not a matter of interpretation but of application. It is not enough to be a worker. The kingdom cannot come unless we are fellow-workers. It does not matter how devoted and zealous a pastor may be, or how faithfully he may seek to instruct his people, if he and they are contented with looking after things only in their own neighborhood and have no fellowship with the larger undertakings of the kingdom of God, he and they will alike shrivel up, and will finally cease to be. The very fact that there is a local church is enough to teach us something of this truth. If a man could live a Christian life independently why have a church at all? A local church is for co-operation, which is a Latin word, and translated into English means fellow-workers, or working together.

Our Lord had a masterly world vision. He said, "The field is the world." And his last commission to his disciples was to "go into all the world." The task requires our working together. The idea that a local church can of itself fulfill the commission is an utter absurdity. Baptist churches co-operated in apostolic days to send missionaries and they must today.

It is not enough to accept this as a theory. We must in practice be fellow-workers. We must work together. There must be a program. There must be a definite and common objective. And we must not simply assent to do it; we must throw ourselves into the task of attaining it. That has been the glory of the 75 Million Campaign. Not that everybody has come into it. We have not yet attained; but it has furnished the best basis and appeal to co-operation we have ever had. Failure to co-operate has brought the curse of barrenness in every place where people did not participate in it. Going into it has meant new life and joy in every church that engaged in it.

But we are not at the end of our efforts at co-operation. We have made a good beginning only. If you don't like the word campaign, and somehow our ears do get weary of the same words, then get you another word, but don't fail to get in among the fellow-workers. This applies to the effort now among all our Southern Baptist Churches to enroll our people as givers of one tenth of their incomes. Nobody is seeking to impose a law on our members, nor to go back to the Mosaic law; we are simply trying all together to get in on the will of God and walk and work so as to please Him. Believing that it will please Him, we are agreeing with one another that we will do this thing for His glory and the advancement of His cause.

The opportunities to be fellow-workers will be coming to us from month to month, and there should be no holding back. A practical test of our readiness for this co-operation will be given in the campaign for the Baptist Record in January. Without suggestion from the editor, but because the paper lies at the bottom of all our progress, the Convention and the Convention Board at their recent meetings decided upon a campaign in all our churches in the month of January to put the Record into all the homes. Have you the spirit of co-operation? Are you ready to be fellow-workers to accomplish this task? Mind you we do not get anywhere without work. There is no such thing as being a fellow-worker, unless one is willing to be a worker. Nothing is done without work; and sometimes it takes labor. But Jesus said, "My Father worketh hitherto and I work." He also said several times to the churches in Asia, "I know thy works" And we need not be afraid to work. To be a fellow-worker multiplies the result of our

work. This January campaign for the Baptist Record will be short and ought to put new life into all our denominational work.

THERE IS A JOKE ON SOME ONE

It is being told in this section that the State Board gave to the Itta Bena church for building purposes out of the 75 Million fund, \$65,000.00. I think it worth while to state that neither the State Board or any other Board has ever given a single dollar to the Itta Bena Baptist church. It has never asked a donation from any board. The church may in the course of human events be sold from over our heads, but not a dollar of the Denomination's money will be involved so long as I remain pastor. I hope that either the President of the Board or the Secretary of Missions will see their way clear to verify this statement. Such reports are calculated to do great harm to our work.

N. W. P. Bacon.

The above can be certified by every member of the State Board, as well as any member of the Itta Bena Church.

P. I. Lipsey, Pres. Con. Board

Brother A. H. Dale seconds the suggestion for a great church building in Jackson to which all the Baptists in the state shall contribute and in which the annual state convention may be held. He helped to build the present house and is ready to help again.

On Jan. 1st the church at Murray, Ky., will celebrate the twenty-fifth anniversary of the pastorate of H. B. Taylor. All former members are invited to be present. It is their hope to have 1000 in Sunday School and raise \$25,000 for a new church house. There is probably no other church in the Southern Baptist Convention which gives as much for missions in proportion to ability as the Murray Church, and the pastor is worthy of all the honor they can show him. Recently neighboring brethren have prevailed on him to teach a Bible school every Tuesday in his home from now until April first.

The Convention Board at its meeting last week agreed to pay the traveling expenses to and from New Orleans and the board at the Institute for four weeks for a limited number of preachers who are pastors of one fourth time churches, that they may attend the special school for pastors at the Baptist Bible Institute in the month of January. If you are among this number and wish to avail yourself of this opportunity for a months' study and instruction under a splendid faculty, then write as soon as possible to Dr. R. B. Gunter of Jackson that arrangements may be made for you.

Mr. L. E. Moseley, the father of Mrs. Dr. T. J. Bailey, whose critical illness called her to his bedside a month ago, "crossed over the river" on December 1, 1921. He had resided in the State of Florida for more than thirty-five years. His remains were laid to rest on December 2nd, by the side of his faithful companion who had preceded him about four years. Had he lived till the 17th of this month, he would have been ninety-five years old. So all that is mortal of both of these aged servants of the Lord rests in the beautiful cemetery at Clearwater, Florida.

The St. Charles Ave. Church in New Orleans has called Dr. W. W. Hamilton at present Superintendent of Home Board Evangelism, and they are hopeful of his acceptance. There is no place that more needs a man of Dr. Hamilton's type than New Orleans, and no place where an evangelistic message will bring larger returns. It is bound to be one of the greatest cities in America, and with the aid of the Baptist Bible Institute and a fine corps of pastors ought to be a great Baptist city.

A Baptist church was organized at Chatham, Miss., a short time ago with twenty-one members. This community has one of the best consolidated schools in the delta and there is splendid outlook for the future of this new organization. The nearest church of any kind is twelve miles away. Already a lot has been given for a building spot and plans are being made for the erection of a building within the next few months. This makes a total of six Baptist churches that have been organized since May within the limits of the Deer Creek Association.

A series of lectures by specially invited speakers at the Northern Baptist Seminary strikes us as being particularly practical. The subjects are: Lessons from Armistice Day; Organizing the Church for a Revival; the History, Organization and Purpose of the Northern Baptist Convention; How to Conduct a Prayer-meeting; Some Phases of the Labor Situation; along with these is an all day prayer meeting for missions, with representative missionaries from India and Africa. We believe that our colleges and seminaries ought to profit by messages from specialists on the outside.

A brother writing in the Religious Herald of his experience as a Baptist preacher after having preached a long time for the Methodists, tells of the first members he received into a Baptist church. He took them in all by himself without asking anybody's permission, as had been his Methodist custom. He adds, "Before I could leave the church I was hauled up about it by a better taught but irritable Baptist, who said, 'You are the dogdest Baptist preacher I ever saw. What business have you receiving members without our voting on them?' I apologized humbly and have not made the same mistake since."

At the annual meeting of the trustees of Mississippi Baptist Hospital on Dec. 1, Dr. R. S. Curry was reelected superintendent at an increase in salary which his own efficient management made possible, and which the increased work and responsibility made imperative since the hospital has been greatly enlarged. The new X-Ray machine has been installed on the third floor and is working with great satisfaction. There are three new operating rooms and about a dozen new rooms for maternity cases. We have asked Dr. Curry to furnish the Baptist Record a picture of the baby's room as soon as it is furnished.

Massachusetts is not alone in declaring that drinking intoxicating liquor is a common accompaniment of dancing. Some of the girls, we are glad to hear, are protesting against it as it is said to be on the increase. Here is what one of the young ladies writes about the situation at Harvard and Mass. Institute of Technology:

"I have heard many girls who have been invited to dances at men's colleges about Boston or to dances where men from nearby colleges were guests tell their experiences. Hardly a student is without his little pocket flask. He asks his partner's permission to sample the contents quite as a matter of course. And I have heard girls declare they themselves ask for drinks, too, in fact, quite hold their own in sampling the liquor."

Dr. Zeno Wall of Clinton has had repeated invitations from North Carolina his native state to return to work open to him there. Just now pressure is brought to bear upon him from a good field in that state. The people of Clinton are loyal to his leadership and the church has greatly prospered under his ministry. They hope he may see it to be the will of God to remain with them. The church building is incomplete and it is a great undertaking worthy of the

best efforts of a great man. Its progress has been slow, but there has been no relaxing of faith or effort, and they confidently believe that by the help of the Lord and good friends that another year will find the congregation in this well appointed house.

If the reports in the daily papers are correct the Arkansas Baptist Convention took the opposite course from the Virginia brethren and reduced their Executive Board from 75 to 15 and the work of Home Missions was put in the hands of another board. It is said also that the support hitherto given to the Baptist Hospital in Memphis will be transferred to the new hospital in Little Rock. However this must not have been intended as absolute withdrawal from the Memphis Hospital as trustees were appointed for that institution.

When public attention is drawn to some big enterprise, or any great movement, you will find the children playing it in mimic fashion in some corner of the room or yard. So there seems to be gathered in Washington during the conference on limitation of armaments a lot of folks, including the Federal Council of Churches and various reform agencies who are playing the same game, in the mean time sending out circular information to the religious press and taking themselves very seriously as they indicate ways in which all these problems should be worked out. So be it; maybe some of them will be statesmen some day.

The Irish question which has given such concern to both Irish and British seems to have been settled at last, though what may bob up nobody knows. An agreement has been signed by which Ireland (under the name of The Irish Free State, promises to be "faithful to his majesty, the king" and will enjoy the same status in the empire as Canada and Australia. This agreement has yet to pass the gauntlet of the Imperial Parliament and of the Parliament of Ulster. Ireland will maintain its own army and coast defense, but its harbors are open to Great Britain in time of war.

The world is loser by the death of Dr. Augustus H. Strong at Pasadena, California, on Nov. 29th. Hardly any man other than John A. Broadus has equaled him in his influence in the lives of the preachers of this generation. For many years President of Rochester Seminary and its teacher of theology, he enjoyed a position which he magnified and by which he multiplied his life in. He wrote several books of a theological character, chief of which was his book on Systematic Theology. He loved and honored the Lord Jesus and greatly blessed his generation. His last literary work was a series of articles now appearing in some of the Baptist papers called "A Primer in Theology", meant to be constructive, instructive, irenic and unifying.

One article in the agreement between the British Government and the Irish Committee which has not been given a great deal of publicity is as follows: "Article XVI—Neither the Parliament of the Irish free state nor the Parliament of North Ireland shall make any law to either directly or indirectly to endow any religion or prohibit or restrict the free exercise thereof or give any preference or impose any disability on the account of religious belief or religious status, or affect prejudicially the right of any child to attend school receiving public money without attending the religious instruction of the school, or make any discrimination as respects state aid between schools under the management of the different religious denominations or divert from any educational institution any of its property, except for public utility purposes and on the payment of compensation."

interest, inasmuch as every college and university is a public institution.

"For these reasons all the agencies described have entered the field and are carrying on the work of standardization. The effort is not to prevent individual development, but to draw the line below which no institution will contentedly rest.

"Let it be further understood that this is no arbitrary line. In fact, it is not drawn by our association, but as we recognize the law of public opinion and conform to the demands of a wider public view. It is through the power of enlightened educational opinion that this whole movement to its present position of importance.

"The work of accrediting colleges is a practical proposition. Every institution stands supreme in its own individuality. The standards adopted by our association are in the main fair and conform to the usual requirements of a similar nature adopted by other bodies."

EVENING SESSION

Heated discussions of the standardization methods of the Association of Colleges and Secondary Schools of the Southern States as applied to denominational schools, marked the evening session, following a banquet tendered the visitors by Howard and Birmingham Colleges.

The question was initiated by Dr. John E. White, President of Anderson College, South Carolina, who has previously publicly criticized the Southern Association and who was present at the meeting by special invitation.

Dr. White called attention to the fact that in what he claimed was the most backward section of the country the association's standards were the highest, thereby precluding many denominational schools of the South, who would not be able for several years to meet the standardization demands, from gaining entrance to the body.

He contended that out of 115 Baptist colleges in the South, there are only 14 which are within 15 years striking distance of the requirements of the association, and stated that propaganda had been used by members of the association which had proven detrimental to schools not members of the association.

Dr. J. H. Kirkland, president of the association, replied to Dr. White with the expression that it was not the purpose of the association to discredit schools which were not able to qualify but that the organization was made to perfect standards to be carried out by members.

FRIDAY MORNING SESSION

The election of officers and the executive committee for the ensuing year and the adoption of a resolution empowering the association to appoint a committee to investigate the record of college and university athletics in institutions represented by the association were the outstanding features of the final session of the 26th annual meeting of the Association, Friday morning at the Tutwiler Hotel.

The following officers and committeemen were elected by the association:

Dr. A. B. Dinwiddie, president of Tulane University, president; Dr. A. L. Bondurant, University of Mississippi, and Dr. C. B. Glenn, Supt. of City Schools, Birmingham, vice presidents, and E. D. Pusey, Supt. of Schools, Durham, N. C., secretary and treasurer.

Prof. W. D. Hooper, University of Georgia, Pres. W. W. Guth, of Goucher College; Prin. J. T. Wright, University School, Mobile; Chancellor J. H. Kirkland, Vanderbilt University, and Prof. L. T. Baker, University of S. C., executive committee.

Following the election of officers, Dr. Henry D. Phillips, president of the Southern Intercollegiate Athletic Association, addressed the association, denouncing what he declared to be a tendency toward professionalism in college athletics as he claimed it now exists in many southern colleges.

The lack of faculty control of all branches of collegiate athletics was attributed as the fundamental cause of the gradual drift toward professionalism of athletics in the south, according to Dr. Phillips, who stated that there was too much exploitation and commercialism as well as professionalism and gambling in college football.

Following the address, a resolution was offered to the effect that a committee be appointed to investigate the situation and the record of the college athletics of colleges and universities represented by the association. The resolution is as follows:

"Resolved that the president of the association shall appoint a committee of five to inquire as to the condition and administration of athletics of colleges who are members of the association, with full power and instructions to investigate entrance credits of athletes, attendance records of athletes, salary of coaches and by whom paid, and such other matters as pertain to the purity and wholesomeness of the administration of football.

The place of the next meeting was deferred until a later date. It will probably go to Memphis.

THE MEETING OF THE SOUTHERN BAPTIST EDUCATIONAL ASSOCIATION

D. M. Nelson

The Southern Baptist Educational Association was created for the purpose of arousing and unifying Southern Baptist sentiment and conviction on the subject of denominational education, and by mutual help seek to standardize and to increase the efficiency of all of the schools, colleges and universities.

This was the tenth one of these conferences. It opened Saturday morning, the 3rd of December. The sessions were held at the First Baptist Church, of which J. R. Hobbs, a former Mississippian, and an alumnus of Mississippi College is the pastor. Dr. J. E. Dilaird of the Southside Baptist Church opened the meeting with devotional exercises. Dr. W. L. Poteat, president of Wake Forest College is president of the Association and Dr. A. R. Bond, of the educational Board of Birmingham, is secretary.

The general topic of the unusually fine and interesting program centered around standardization.

President Poteat delivered his annual address upon the subject of "The Standard Man". He presented certain fundamental traits that should enter to standardize a man, and as a scientist indicated how vegetable and animal life illustrated the fact that nature may be changed and directed toward certain definite ends. In discussing the part heredity plays in life. Dr. Poteat said: "Human nature has changed but little, for both President Harding and Pericles spoke funeral orations over the dead of their country."

"There must be no conspiracy of silence for the betterment of humanity by the agencies of enlightenment and control, which are the home, the school, the press and the church. We should not dismiss a matter simply because it is not on the part of those unfit for parenthood. He indicated how heredity might be directed in human life by the restriction legally of marriage on the part of those unfit for parenthood.

"We must recognize the peril of insanity and disease as it is inherited. We must see that innocence is not violated by ignorant nurses, gossip of unclean companions, quacks and patent medicine vendors, sex books and personal adventure."

"But the best heredity is not good enough for the standard man, as man must not only be well born, but he must be well conditioned, well trained and born again."

President Charles E. Dicken, Ouachita College Arkadelphia, Ark., delivered an address on "Standardization in Equipment, Teaching, and Curriculum as Related to Institutional Autonomy".

He presented the various systems of standards held by various states and agencies, and made a strong plea for individuality of ideal which at the same time should measure up to the high grade of college efficiency.

Pres. John E. White followed with a strong address on the subject, "Standardization as Related to the Christian Ideal." This was also discussed in a very interesting manner by Dr. R. T. Vann, educational secretary of N. C.

He was followed by Harry Clark, educational secretary of Tenn., who discussed in a masterful way the subject, "Standardization as Related to Conformity." He said that we all ought to agree on certain academic standards as a base line, and then build above that whatever the welfare of our denomination, and the ongoing of the Kingdom demanded.

Chancellor R. W. Weaver made a very fine address on the theme, "Standardization as Related to Society". This subject was also discussed by Dr. E. W. Sikes, Pres. Coker College, South Carolina.

President J. H. Foster and Dr. Livingston Johnson made telling speeches on "Loyalty to the Denomination".

NIGHT SESSION

Devotional services were conducted by Dr. A. J. Dickinson.

Dr. J. B. Tidwell, Prof. of Bible, Baylor University, spoke on "Science and the Bible". He called attention to the fact that science and the Bible occupy two distinct realms of truth and that there is no conflict between the two when rightly interpreted.

"But one conclusion is possible," said the speaker, "we have both the Bible and science. God gave us both and we must accept and use both, and as Christians we must accept and use interest of both. Each must be accorded its proper place. Each must have a place in the curriculum of our schools and colleges that is comparable to the importance of the truth which it has to teach us. Each must be allowed to bring its own blessings and revelations, and that without objection or interference on the part of the other. While this is true no one must be allowed without protest to look to either for what can only be found in the other."

Dr. Tidwell made an earnest plea that truth, wherever found, should be accorded its proper place and function in life. Science has not presented any accredited truth that is irreconcilable to biblical truth.

President F. W. Boatwright, University of Richmond, spoke on "Co-operation of Educational Forces." He advocated the co-ordination of Baptist schools in the individual states so that there might be a wholesome rivalry, and yet co-operation. Back of the schools should be placed the entire denominational agency in order to give adequate response to the educational program. The colleges do not stand alone for the denominational ideal", he said. Co-operation with the schools may be had on the part of the churches, Sunday schools and college alumni.

Pres. H. E. Waters, of Union University, Jackson, Tenn., spoke on the subject, "Loyalty to Christian Fundamentals." He made a very excellent address.

MASS MEETING SUNDAY AFTERNOON

The mass meeting of the Baptist Educational Conference was held Sunday afternoon, 3 o'clock. Dr. C. Cottingham presiding.

Dr. Robert L. Kelly, secretary Council of Church Boards of Education, spoke on "Christianity and Culture." He said in part, "The conference now sitting at Washington will not discuss any question as important as the one to which we are addressing ourselves. Christian education is the paramount problem of the world. Colleges are strategic centers for world culture. They have been the conservation of the highest ideals. Oxford University is five centuries older than the British Empire. The University of Bologna is a thousand years old. Colleges perpetuate."

uate and make permanent ideals, while governments change and die. Those who build colleges build for the centuries."

President Poteat also spoke on the subject, "Christianity and Culture". He called attention to the marvelous culture of the early followers of Jesus—James, John and Paul—men who spoke and wrote in three and four languages. Paul was a statesman, theologian, philosopher, who was competent to meet the cultural opposition of the world. The Christian religion has been able to administer to the welfare of the race at every stage of its rising culture. Examples of how Christian culture has been able to take in new phases of truth in science and other realms were given by the speaker, himself an eminent biologist.

On Monday morning there were some very interesting discussions on Standardization Agencies, by the following distinguished educators: Dr. Clyde Furst, New York City, Dr. George F. Zook, Washington, D. C., Dr. Robert L. Kelly, New York City, Pres. Blackwell, of Randolph-Macon and Secretary W. C. James of the Education Board.

The latter made a very telling speech, showing the necessity of our Baptist schools joining the Southern Association of Colleges.

A college was defined by Pres. Brewer, and a Christian college was defined by Pres. James P. Craft, of Averett College, Virginia.

It was the consensus of opinion that this was the greatest conference which had as yet been held. The concrete thing that was done is set forth in the following resolution which is calculated to have a far reaching and wholesome effect upon our educational affairs as a denomination.

Whereas, the establishment of the Baptist interpretation of Christianity throughout the world depends upon the education of the youth of this generation, fitting them to become the bearers of the Baptist message, and

Whereas, no constructive program of education in the South today can be outlined without consideration being given to standards, publicity, current support, curriculum and control.

Therefore be it resolved,

First: That the Southern Baptist Education Association undertake, in conformity with its constitution and with the approval of the Southern Baptist Convention, to set educational standards in harmony with the national definition of a standard college which is not in process of formulation, giving recognition and rating to those institutions which are approaching said standard.

Second: That the officers of this Association acting in conjunction with the Corresponding Secretary of the Education Board of the Southern Baptist Convention shall make overtures to the Education Boards and to the educational institutions under the direct control of the evangelical denominations of the South looking toward the adoption of identical standards and to consider the propriety of a joint participation in a publicity campaign which will unite the evangelical forces of the South in the effort to mould public opinion that the value of Christian education will be made a definite conviction in the thinking of our Southern people and that the editors of our Baptist papers be urged to promote the popular appreciation of our schools, avoiding whatever tends to divert attention from the important matter of intensifying the loyalty of our entire Baptist constituency to our educational program.

Third: That the Corresponding Secretary of the Education Board be requested to act in conjunction with the educational agencies in the several states looking toward the working out in each state of a permanent program in which during the period following the 75 Million Campaign, sufficient funds shall be secured for our colleges and preparatory schools in the form of

current support to enable them to meet the standards which will be adopted.

Fourth: That adequate emphasis shall be placed upon those courses of study which deal with the intelligent comprehension of the Christian religion.

Fifth: That the legal control of our educational institutions should be vested in the denomination and that adequate safeguards should be thrown around the institutions so that at no time shall the radical action of a single session of the controlling Baptist body work harm to the institution.

Sixth: That the Corresponding Secretary of the Education Board, the officers of this Association, the presidents of the colleges, the Secretaries of Education and other representatives in the several states shall be urged to use every means available immediately to convince our people through articles in our denominational press, through bulletins, through public addresses and through every agency whatsoever, that the supreme need of the hour is Christian education and the securing of a generous support of all of our Baptist schools.

Seventh: That in order to make effective the program of standardizing our Baptist schools, as set forth in the first resolution of this paper, the following shall be the procedure.

That this conference herewith directs the appointment and organization of a Conference Committee of seven men to confer and proceed upon the business of working out a general scheme for Standardization and Promotion for all the schools, colleges and universities owned by the Baptists of the South.

That the lines of procedure suggested to the consideration of the Conference Committee be as follows:

A. That it shall do its work under the auspices of the Education Board of the Southern Baptist Convention which is requested to provide for its meetings and to defray the expenses.

B. That the first essential step of the Committee be directed to securing co-operation of the State Education Boards, Commissions or Departments of each State Convention, in the general idea and purpose of such a Standardizing and Promotion organization for Southern Baptist students.

C. That the organization to be taken into consideration by this Conference Committee should be of the nature of a permanent Council of Commission, consisting of practical and experienced Baptist educators, which is to be commissioned by the Southern Baptist Convention.

D. That the Committee shall present at the Southern Baptist Convention in connection with the report of the Education Board recommendations to the Convention for authorization of such a Standardizing and Promotion Council and the recommendation that the Education Board be instructed to address its energies in co-operation with the Baptist State Education Boards to the end of providing money to enable the schools to meet the requirements laid down for their Standardization.

E. That it is the mind of this Association that the proposed Council to be established as above indicated will seek to conform in its standards for schools to the requirements of the State school system in each state and of the National Standardizing and Accrediting Agencies.

F. That in fixing requirements of financial ability credit shall be given to schools for income other than from invested endowments.

G. That it is the idea and purpose of the proposed scheme of Standardization and Promotion to attain the following ends:

(A) The elevation of academies and cultural standards in Southern Baptist schools, in their equipment, teaching and curriculum, to the level of genuine efficiency now demanded by the educational world, but to base it all upon the Christian idea of education which is to produce strong and able Christian men and women.

(B) The corollary of this goal for which the Council will fix the standard of requirements at an advancing rate, is promotion in patience and sympathy, of campaigns for money to enable the schools to reach the standard set with a definite plan of increases in their incomes, keeping our Baptist schools in sympathy and practical fellowship with one another and thus maintaining a solid denominational front toward the problem of general education.

(C) That these resolutions were not meant to give expression one way or the other as to whether individual Baptist institutions shall belong to other standardizing agencies.

CONFERENCE COMMITTEE

R. W. WEAVER, CHAIRMAN
W. J. MCGLOTHLIN,
D. M. NELSON,
S. P. BROOKS,
HARRY CLARK,
R. T. VANN,
F. W. BOATRIGHT.

THE INCARNATION

Wilbur Fisk Thillett

O Son of God incarnate,
O Son of Man divine,
In whom God's glory dwelleth,
In whom man's virtues shine,
God's light on earth thou bringest
To drive sin's night away,
And, through thy life so radiant,
Earth's darkness turns to day.

O Mind of God incarnate,
O Thought in flesh enshrined,
In human form thou speakest
To men the Father's mind:
God's thought to earth thou bringest
That men in thee may see
What God is like, and, seeing,
Think God's thoughts after thee.

O Heart of God incarnate,
Love-bearer to mankind,
From thee we learn what love is,
In thee love's ways we find:
God's love on earth thou bringest
In living deeds that prove
How sweet to serve all others,
When we all others love.

O Will of God incarnate,
So human, so divine,
Free wills to us thou givest
That we may make them thine:
God's will on earth thou bringest
That all who would obey
May learn from thee their duty,
The truth, the life, the way.
Vanderbilt University, Nashville, Tenn.

Editor Routh in the Baptist Standard recently gave a wise discussion of the Baylor University situation caused by the book and teaching of Prof. Dow on Sociology. The Professor promised to eliminate from the book all objectionable passages in an early revision. We read the book some months ago and concluded that it was an immature and crude expression of theories which the author had not himself digested and whose real value he had not weighed. He virtually now acknowledges that he had not seen them in the proper light. He seems to have rushed into the bookmaking business too early and spread out before his readers an array of matter gathered from all sources good and bad without ever comprehending their relationship to the established teaching of the Word of God.

Virginia Baptists in Convention had a discussion of that part of the Social Service report which quoted the Scripture against marriage of a Christian to an unbeliever. But they decided to let the prohibition stand.

MISSISSIPPI WOMAN'S MISSIONARY UNION

OUR STATE OFFICERS

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 Second V. President—MRS. M. F. DOUGHTY, Shaw
 Third V. President—MRS. C. LONGEST, University
 Fourth V. President—MRS. JEFF KENT, Forest
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 Stewardship Leader—MRS. P. B. BRIDGES, Jackson
 White Cross Work—MRS. HENRY F. BROACH, Meridian
 Corresponding Secretary—MISS M. M. LACKEY, Baptist Building, Jackson.
 Treasurer—MISS M. M. LACKEY, Jackson
 Editor, W. M. U. Page—MISS M. M. LACKEY, Jackson.

DECEMBER

The time is at hand when all hearts turn with the joyous spirit of eager children to the happy Christmas season. Through the long December evenings we plan and dream of happy home gatherings—crimson berried holly—wreaths in the window—bright lights—the laughter of children—pleasant surprises and beautiful gifts—all of these contribute their share to the spirit of Christmas. But there must be more than these if the coming days "be rich in Christmas glory." "The thing that makes it glorious, the only thing that can give dignity to all this annual outbreak of thankfulness and joy is that the Christmas days are full of the truth of Christ's redemption of the world." It was out of this Christ spirit that our Lottie Moon Christmas offering had its birth.

Three inquiries have come to me this week, asking why this call when we are giving to Foreign Missions through the 75 Million Campaign. I know of no better way to answer the inquiries and all who would shut themselves out of this rare Christmas privilege than to tell again her story, for she, too, had dreamed dreams of a home-coming after long years spent in foreign lands, of a real Christmas spent in her own home land with those near and dear, but because of her sacrificial consecration to the work of Him who made Christmas possible, she forgot self in heeding the pleading call of "others." I trust that every society will read and re-read this beautiful story of a beautiful life, and then with joyous thankfulness, lay their gift on the altar for Him "whose miraculous birth was heralded by the song of the angelic chorus to the enraptured shepherds on Judea's plain." With Happy Christmas Greetings,

MRS. A. J. AVEN

A number of years ago one of our missionaries in China, Miss Lottie Moon, was planning to be home in time for Christmas. As she lived a long distance from the coast she thought it would be a good plan to pass through some of the villages on the way to the city where she took the boat. So instead of rushing along as fast as she could, she stopped to tell the people the Christmas story. A long time ago she had told this story to the women and children in the villages. For weeks and months they had waited for her to come back, for in China our missionaries as so few they cannot have one even in every big city. When Miss Moon reached one village, the women she had known crowded around her bringing friends to hear the wonderful news. "Won't you stay and teach us more?" they begged. But Miss Moon thought of the boat that was to sail so soon and said, "No, I must hurry home." In the next village the women again besieged her. "Tell us more", they said. "Why don't Christians in America send us teachers? We want to know about Jesus." Miss Moon was very sad. She thought and thought. The people at home had sent no

one to take her place. It would be a whole year before she could be back. But then she had so wanted to go home. At last her mind was made up. She wrote to Dr. Willingham, who was our Foreign Mission Board secretary at that time, that she could not come home for there were so many people in China who wanted to hear the Christmas story.

When her letter came, the people in our beautiful homeland felt sorry that they had not given more to send the Gospel story to China. If Miss Moon could give up her Christmas at home, surely they too could give up something for Christ, and so they did without many things they wanted so that they could give a real birthday present to our King by helping in His work. Every since then we have given our Christmas offering to China, praying that all the boys and girls there as well as the men and women may know of the angels' song: "On earth peace; good will to men."

LISTEN, SUNBEAMS

Once upon a time, not so very long ago, and right here in Mississippi, there lived a darling little girl by the name of Carolyn.

She was so devoted to her mother that she never left the house without calling to her, in her sweet affectionate way, that she was going and where; and she never entered the home without calling to "Mother" first thing.

But Carolyn not only loved her dear mother. She loved each member of the family so tenderly that each one had first thought of her. Then she loved the neighbors, and the school children and especially did she love her pastor and his young wife and their lovely baby daughter.

Carolyn was suddenly taken very ill. For six long weeks she lay and suffered so keenly that every one wondered how she stood it all so patiently. Her poor little throat was in such condition that she could barely swallow. Indeed it was such agony that she begged not to be forced to take nourishment or medicine of any kind. Because this was necessary her parents offered to pay her for each swallow of milk, or whatever food she might take. She did her best, not because she wanted the money but because she wanted to please her loved ones.

Before the six weeks were over her little pile of dimes and nickels had grown. She said nothing about what was in her heart, but one day she asked to see her pastor alone. When he came, she took five dollars and gave him and said, "I want you to take this money and find some little girl that has not a good Papa and Mamma like mine; I want you to find out what she needs and spend this for her. I send it with my love."

Little Carolyn went home to her savior a little while after this. But her beautiful love gift lives after her, to bless some other life.

Now I am coming to you dear Sunbeams, with this true story, and am asking if we cannot multiply Carolyn's love many times. Christmas will soon be here. There are numbers of poor little children, just such as Carolyn spoke of, who have not a Papa and Mamma to love and make gifts to. Shall we not remember them, by sharing what we have with them?

Our Miss Traylor has sent to each Sunbeam Band in the state a little envelope with the Week of Prayer Program. How fine it will be if some where during Christmas we each one plan to save something from our spending money and put in this envelope. Shine Little Sunbeam, like our beloved little Carolyn is shining.

M. M. LACKEY

Lack of space prevents a report of the W. M. U. Executive Board Meeting held on the 6th. It will come out next week.

UNION COUNTY RALLY

Dear Miss Lackey:

Back in the autumn of 1820 a very feeble infant was born! That infant was the W. M. U. Auxiliary to the Union County Association and at the time was composed of only two societies. For a while its future seemed very uncertain, but under the tender care of Mrs. W. T. Ford, our first Superintendent it began to develop symptoms of health and by the time that her tenure of office expired it was beginning to sit up and take notice of surroundings.

It was generally deplored that Mrs. Ford was unable to carry on the care of the youngster after the first year—but as is the condition in most cases, the first year had been the hardest, and when I was elected Superintendent I found that my task though puzzling, is not as hard as it would have been last year; so the first thing, I groomed the youngster up for a Rally, just to see what progress it was making.

We held the Rally at Blue Springs on November the 8th and I do wish you could have been present. The weather conditions were very unfavorable, but with all that, a large crowd of women were present, by far more than had been present at any previous Rally, and the interest was ideal, with much enthusiasm manifested from the beginning.

Each society had been asked to help on the program and each had responded. After the devotional which was lead by one of the Wallerville ladies, the different Associational officers gave inspirational talks which put us in just the frame of mind to enjoy the address of the day which came from Dr. R. A. Kimbrough, of Blue Mountain, our District Enrollment Man. To say that this address was a masterpiece puts it mildly. If there had been no other feature on the program, it would have been a day worth while. But there was a great program for the afternoon, and just as soon as the ladies and the gentlemen (Oh yes, the brethren were there for our meeting, too, and more than welcome they were—they have a standing invitation to our Rallies) could tear themselves away from the sumptuous dinner furnished us by the good ladies of Blue Springs we started on the afternoon session. Dr. Tull, the New Albany pastor, was asked to tell of the Stewardship Campaign in this county which he did, giving much needed information on the subject.

By this time, the clouds had become threatening that by a unanimous vote one meeting was adjourned, much to the regret of the crowd, but the ladies who had part on the afternoon program were asked to hold themselves in readiness for participation in our next Rally which will be held in January or February, at some church to be selected later.

Now, Miss Lackey, we saw by our baby's behavior on that day, and by its general appearance, that it is going to be an unusually robust child, even if it did have a puny start, and we are so proud of it that we are hoping to see this account of it in your columns right away. May we?

Yours in His service,

MRS. W. F. WILLIAMS

Brother A. S. Johnston will finish his work at the Ft. Worth Seminary the first of February and would be glad to come back to Mississippi. He has done good work in the pastorate in Mississippi, having served with great acceptance at Gallman and New Zion, just before going to the Seminary. We hope that some church in Mississippi may be fortunate enough to secure his services. His present address is Seminary Hill, Texas.

B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.
"We Study That We May Serve."

TITHING HONOR ROLL 100% Tithing B. Y. P. U.s

Columbia Juniors No. 2
Aberdeen Juniors
Terry Seniors
Hickory Juniors
Okolona Seniors
Brookhaven Juniors
Louisville Seniors
Baldwin Juniors

DISTRICT B. Y. P. U. CONVENTIONS JUNE 1922

District One Jackson Second Church.
District Two Greenville
District Three Okolona
District Four Ackerman
District Five Wiggins
District Six Liberty
District Presidents and Secretaries.
District One,
Pres. Mr. Hardy Jones, Vicksburg
Secy. Miss Fanethel Wales, Canton
District Two,
Pres. Mr. W. E. Blanks, Greenwood
Secy. Miss Inis Dennis, Greenwood
District Three,
Pres. Mr. W. E. Holcomb, Tupelo
Secy. Mrs. E. S. Summers, Booneville
District Four,
Pres. Mr. James H. Street, Newton
Secy. Miss Pearl Holloway, Ackerman
District Five,
Pres. Mr. Harry Smallwood, Laurel
Secy. Mrs. E. D. Graham, Stone-wall
District Six,
Pres. Mr. H. A. Scott, Tylertown
Secy. Miss Myra Hazelwood, Liberty.

TRIAL OF ROBBERS by SENIORS at UNION, MISS.

Sunday evening at 6 o'clock in the Baptist Church our B. Y. P. U. presented before a large audience 'The Trial of the Robbers.' The character of Mary Stingy was portrayed by Miss Georgia Rowzee, Mr. E. C. Cooper acted as Judge, while W. N. McLemore and R. L. Mott were attorneys, S. C. Mabry, Sheriff and Covert Jenkins, Clerk. Witnesses were Miss Mamie Taylor, Mr. W. R. Moore, and Miss Irene Mott. The Jury was composed of twelve of our most substantial men and women.

The program was highly appreciated and the beautiful songs by the choir directed by Miss Kate McRaven were beautiful.

Our pastor, Rev. G. O. Parker in a most interesting and convincing way spoke on Tithing of money, time and opportunity.

Our B. Y. P. U. is working to go 100%, strong and we shall hope to reach that goal at our next meeting.

Roger Lee Mott, Vice-Pres.
Union B. Y. P. U., Seniors.

RIPLEY RE-ORGANIZES

On Sunday afternoon Nov. 20th, the Senior B. Y. P. U. of the Ripley Baptist Church met and reorganized. The following officers were elected. President, William Anderson Vice Pres. Louise Spight; Secy. Margaret Lowrey Cor. Secy., Elizabeth Day; Group Captains, Miss Ellen McKinstry, Miss Vida Reynolds, Mr. Joe Rucker. The union will meet regularly on Sunday afternoons. We are glad to see the B. Y. P. U. start to work again and with Bro. Harvy Gray as their pastor we look for this B. Y. P. U. to be among the leading B. Y. P. U.s of the state. We welcome them back into the ranks. Miss Day the Cor. Secy. sends in this report to us.

THE LELAND B. Y. P. U. VISITS
THE GREENVILLE B. Y. P. U.

On Sunday evening of Nov. 27th the Senior B. Y. P. U. of Leland came over to Greenville and rendered a program before the Greenville B. Y. P. U. In exchange for the program the Greenville union gave the Leland union some Sundays ago. They came over about five o'clock and were greeted on the big bridge about three miles out of Greenville with a big 'Welcome to Greenville—Leland B. Y. P. U.' sign. Then out to Mrs. Aardweg's where they all got acquainted, the Leland and the Greenville B. Y. P. U.s. Lunches were served there and then to the church for the program which was rendered in a splendid way.

This is a fine example for other unions to follow. It is a good way for the young people of different churches to get acquainted and we hope to have the reports from others doing this same thing.

LOUISVILLE TRAINING SCHOOL

In response to an invitation from the B. Y. P. U.s of the Louisville Baptist Church the State Secy. spent the week Nov. 27th- Dec. 2nd with them in one of the best B. Y. P. U. Training Schools it has been his privilege to hold. The enthusiasm on the part of the young people, and their willingness to do the work that was asked of them made the week a success. The Circles of the W. M. S. served lunch for the crowd every evening, and in addition to the songs we had during this special hour each evening, "Jerry" and the "Mind Reader" were two evenings and were enjoyed by all, both old and young. We had an average attendance of sixty-five, and that considers rain and a recital one night and a Hy Y banquet the last night. But even with these hindrances 36 took and passed the test. Altogether it was a most enjoyable week. Their work is now divided into four divisions. They have the Juniors 9-12, the Intermediates, 13-16, Seniors, 17-25, and the Adult B. Y. P. U. 25 up.

THE FOURTH BAPTIST CHURCH McCOMB

Last Sunday Dec. 11th at the City Hall a new church was organized with nearly one hundred members and more

to follow. Sixty-two in Sunday School with Brother P. E. Cullum, Supt.

The new church will be known as "Central Baptist Church," as the nice corner lot on which we hope to build soon, is situated on College Hill between the 1st Church and the South McComb Church. The South McComb Church from which most of the members come who compose the new church will locate a pastor and continue their good work and per chance take on new life, for more of her members will be brought into service.

In our covenant the new members agreed that each family would take the Baptist Record and each member tithe.

Rev. J. H. Lane was chosen pastor. He began in our city thirty-five years ago at the 1st church, and then he served East McComb for a goodly term, and recently rounded out sixteen years of faithful service in South McComb, and now he is soon to begin on this fourth pastorate in the same town. Don't know that there is another such record in the state.

Notwithstanding, Bro. Lane has never been strong physically having been afflicted with rheumatism from a boy he has been in demand for meeting marriages, and funerals till its amazing the work he has been able to do.

He is in line with every phase of the work of our denomination, and a staunch friend of the Record and her editor.

We crave the prayers and the co-operation of the Baptists in McComb, and every Baptist in the state.

J. J. Haly
Ellis D. Kendall
J. A. Hunt
J. E. McDaniel
P. E. Collom
Deacons

PROGRAM

Rally to be held with McCondy Baptist Church.
Sunday Dec. the eighteenth

9:30 Sunday School.
10:30 Devotional. W. C. Ballard.
11:00 Sermon. Dr. R. A. Kimbrough
NOON RECESS
1:00 Devotional. J. S. Price.
1:30 Achievements and Hop s of the 75 Million Campaign.
J. E. Byrd.
2:30 Fundamentals of Tithing.
Dr. R. A. Kimbrough.
3:00 The Blessings of Tithing.
Rev. J. W. Carmack.

ADJOURN

6:30 Devotional. Bro. Henry Couch, S. S. Supt.
7:00 Sermon. Rev. J. W. Carmack.
FINAL ADJOURNMENT.

DRIFTING

Oh so often we are drifting
Like an aimless leaf in the stream,
Floating along in the shadows
Or catching the sunlight's gleam.
No storm of utter destruction,
No sickening shaft of woe,
We are simply idly drifting,
With the water's ebb and flow.

We are drifting, idly drifting,
Rocked by the gentle breezes,
Like a boat in a waveless sea,
Crooning their lullaby.
And our dreams are vague and listless

All the ripples round our bow.

With never a thought of the future.
We are slowly drifting now.

We are drifting — slowly drifting,
We are drifting with the tide,
With never an aim for a rudder,
And no purpose for our guide.
No thought of the storm of sorrow,
No vision of love or hate,
No heed to the call of duty,
We are drifting to our fate.

But why should we be as driftwood.
In a still and happy sea,
When out on the raging ocean,
There is work for you and me.
When we should be struggling nobly,
To the goal of eternity?
O God, save us from drifting,
Drifting away from Thee!
Alice Abbott Shaw, Vicksburg, Miss.

GALLMAN

Just arrived on our new field at Gallman. The people have given us a cordial reception. We find good hard work before us. With a good pounding at Morton before leaving and another here on our arrival, we ought to be strengthened for the task. I am here to put all that is within me in this new place, and if I can serve you or the Record I am ready. My work at Morton was pleasant, and I leave for my successor, one of the best fields in the state and some of the best people on earth. May the Lord prosper you and the Record which is being made better every week.

Yours in Christ,
J. C. Parker.

ANOTHER GOOD MAN, GONE HOME

Early in the evening of November the 27, the spirit of Brother John Rowan, of Baldwin, Miss. went to be with its Master and Saviour. Brother Rowan was a little more than eighty nine years old and had been a loyal Baptist for more than fifty years.

Brother Rowan was a man who believed devoutly in God and His Word; a man who believed Jesus Christ implicitly and who not only believed Jesus Christ but trusted his soul into His keeping. He was a great believer in the Holy Spirit. He magnified the Spirit and His work among men and in men and he loved to speak of Him. He enjoyed intercourse with him especially in his last days. The good Spirit whom he believed in so much was such a comfort to him in days of confinement.

B. C. Land, Jackson, Tenn.

PITTSBURG, KANSAS

T. T. Marin, with singer R. A. Walker, and forerunner E. A. Petroff just closed one of the best meetings ever held in this church. Dates — Nov. 9 to Nov. 30. Church deeply strengthened in faith and instructed and established in Bible doctrine. There were fifty five professions and many unsaved church members saved. Bro. Martin is truly a great preacher of the Old-time gospel. Brother Petroff also does an unexcelled piece of work as forerunner, preparing the people for Brother Martin's coming. They are men sent of God.

Fraternally yours,
E. F. Hallock

"THE RANSOMED OF JEHOVAH."

Annual Sermon to Baptist General Association of Virginia, by Henry W. Battle, D. D., at Portsmouth, November fifteen.

And the ransomed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away." Isaiah 35:10.

I have selected a single phrase from this verse, the beautiful climax of a marvelous chapter, as my text tonight, namely: "The Ransomed of Jehovah."

God's people are a ransomed people, and God has always had a people. He has always had an accredited representation on the earth—an individual, a family, a tribe, or a nation—often sorely persecuted, and ignorant of much we count supremely important. However diverse may have been their experiences, and varied their attainments, this phrase has accurately characterized God's people wherever found and will characterize them unto the end. It appears in varying forms, but importing the same thing in the Sacred Scriptures as the central truth of Revelation. No human device can strike it from this Bible; no human learning can long impair or obscure its manifest meaning. Isaiah wrote it with a Holy Ghost guided pen, and all its implications are as true and precious today as they were in that far off time.

I have thought, my brethren, that perhaps I might not do better than to tell you tonight some things you already know—lest we forget.

(1.) God's people are a ransomed people. Out of this fact comes the sweetest comforts and the most blessed expectations of the human heart. I was a captive, bound with fetters I could not break. Jesus sets me free; I was in prison, in walls deep as hell and high as heaven, Jesus entered, and lo! the walls dissolved, and I went forth shouting: "Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ that died, yea, rather that was raised from the dead, who is at the right hand of God, who also maketh intercession for us." Implicit in this mighty challenge of Paul is the supreme miracle of revelation, as baffling to human intelligence, as illusive to human analysis, as is the raising of the dead—the most inscrutable, most glorious, most wonderful work of God who alone doeth wondrous things: the whole promise and potency of the new life are to found in those words.

(2.) Ransomed at tremendous cost, for sin is no fiction. Well said the Wise Man of old, speaking for this day as well as his own: "Fools make a mock at sin." The constitution of the universe proclaims sin's heinousness and inflicts its punishment. But it will not always be so. The spirit of evil, so rampant in the world today, is doomed. Thank God! In the words of the great Dutch poet, Da Costa:

"At the confine of the ages, sees my eye the spirit of evil
Vanished and disarmed, for rebellions no more able.
When the Lord God is all things and is all in all,
Will light be, ever light be, light of

light and darkness born."

Till then we must struggle on, contending against the evil without and within—crying out at times: "Wretched man that I am, who shall deliver me out of the body of this death?" Who shall loose me from this festering carcase of sin?

(3.) Sin! What is it? Will you define it for me? I confess I cannot. I know what the books say; but I know what the Bible says about sin, and I thank God for every ray, from whatsoever source on the dark problem; but in all this I find description rather than definition.—I find effect rather than essence. Its terrible ravages litter the pathway of the ages; but, to use an Arabian saying, "That black peppercorn in which sin has its focus," I cannot find. There is nothing in all the universe with which an archangel might sound sin's awful depths save the Cross of Calvary, and before that symbol of the Father's sacrificial love and the Son's atoning blood my soul bows in bewildered adoration. Concretely put: God, with all He stands for, is on our side, and sin, with all it stands for, on the other, the two are essentially and eternally opposed and there are but two sides.

(4.) Ransomed from the guilt and penalty of sin. The penalty of sin is two-fold: Natural and statutory. Let me illustrate. If, in sheer naughtiness, I should drive my hand through yonder beautiful glass window, two results would follow: I would violate the statutory rights of property, for which I might be held accountable to the civil law, and I would also violate

the law written in the construction of my body, and must pay the penalty imposed in the pain of a torn and bleeding hand. Nature commands: "Do thyself no harm," and seeks to enforce her protecting law by severe penalties. The same great code is against sin: "His own iniquities shall take the wicked and he shall be holden with the cords of his sin." But Jehovah found that natural law was not enough—its sanctions were often obscure and its statutes seemingly in conflict, while the sublimest and most vital truths of the spirit world lay utterly beyond its reach. The great Creator might speak in the song of the bird and the thunder of ocean; He might write His messages on the granite of the mountains, and the stars might "in their motions like angels sing," but, alas; man was blind, he could not hear. Ever and anon, as age succeeded age elect spirits would start up out of the gloom and tell of glimpses of light, and then fall back with a cry of despair. The heart of the good God must speak to His children, groping in darkness, and with inarticulate eloquence calling for Him! Inspiration became the divine expedient, and "holy men wrote as they were moved by the Holy Ghost." No message of weak sentimentalism—love induced and love dominated—but it was the message of a righteous God—righteousness and justice are the foundation of His throne.

How can He be just and acquit the sinner? How can the sinner escape the penalties imposed by laws grounded in the very being of God? That is the stupendous question. God answered it. Up yonder, where the clock-

January

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January

Baptist Record Month

Three ways for putting the Baptist Record into every home in the church:

1. **The Budget Plan.** Put the cost of the Record in the annual local expense budget of the church and send the paper to every home represented for the year as a church proposition.
2. **Every-Family Canvass.** Make a canvass of every family represented in the church and secure subscriptions at the rate of \$1.50 per year, and have the church, as a church proposition, send the paper to the families who cannot be enlisted to subscribe and pay for the paper themselves.
3. **Raising Special Fund.** Create a fund by special donations sufficient to send the Record to every home. This fund might be raised on "Baptist Record Day," using some regular preaching service in January.

On either of the above plans, the Record may be placed in every home represented in the church at the rate of \$1.50 per year. No reduced rates will be allowed in the future for clubs of any number. Regular subscription price \$2.00 per year. **Talk up the paper—don't talk down the price**

R. B. Gunter, Business Manager

maker's craft is unknown, it is counted, for the ransomed an accomplished work; down here, where each hour is fraught with temptation, and trial, and strife, salvation is a process, often slow and painful, whose blessed consummation we may not see this side of eternity. But fear not, doubt not; when we get home in heaven we shall see it then as God sees it now. We shall stand on the shore over there and see the sing that tried us here below, and dissonance our God, whelmed in an ocean of grace. Then, O Miriam, we too shall shout,

"Sound the loud timbrels o'er the vast sea!

Jehovah has triumphed, His people are free!"

(5.) Why Ransomed?

Will you understand me when I say God could not help it? The constraint of infinite love; the inner movement of the laws of His own being, to which He may be subject without the impairment of one attribute of deity.

While conducting an evangelistic series of meetings in a distant city I think I learned how this might be possible. I saw a beautiful and modest young Christian woman, braving a battery of curious eyes and the wagging of gossiping tongues, come from the rear of the church, and bow at the side of her lover kneeling at the altar. At the close of the service I took her hand and said, "God bless you, Miss Annie, that was one of the bravest acts I ever saw." She immediately exclaimed, "I deserve no praise, Mr. Battle, for I could not help it." She did deserve praise, but it was literally true that she could not help it—her great love impelled her, it would not let her help it. "God so loved the world." O, the power of that love! And O, the hardness of the heart that sins against love like that—Ransomed for God's sake.

(2.) Is there not a motive, too, of which perhaps we have not thought, couched in that majestic passage in Paul's letter to the Ephesians?

"Unto me who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ and to make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things; to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose. He purposed in Christ Jesus our Lord."

The universe is one. There is a solidarity of rational and moral interests among all intelligences. Who shall say in what respect, and to what degree those glorious beings, whose princes of heaven are concerned in the manifold wisdom of God as revealed in the unsearchable riches of Christ.

His love in its essence they knew before the morning stars sang together; His power and skill they had seen displayed in proportions grander than the little globe of ours presents; His justice, and the thunders of His law, it may be, had issued forth in other regions clothed in a splendor of which the scenes of Sinai were but faint emblems; but the moral glories of the atonement, mirroring as nothing else could the associated attributes of the great God, they must learn

from the unfolding age-long earth drama of the progress and triumphs of the Cross. It will mirror the harmonious attributes of deity as long as eternity lasts, and, it may be, vast problems of unborn worlds are to be solved in its light. May I not say, ransomed for principalities and powers in the heavenly places?

(3.) Ransomed for Christ's sake. That He might see of the travail of His soul and be satisfied. He is not satisfied yet He will not be satisfied until He shall be given "the nations for His inheritance, and the uttermost parts of the earth for His possession." Not until every tear shall be wiped away; every scar of sin inflicted on this world for which He shed His blood burned out; and His throne planted where stood His cross! Henceforth expecting till His enemies be made the footstool of His feet." "Who for the joy that was set before Him endured the cross, despising the shame, and hath sat down at the right hand of the throne of God."

(4.) Ransomed for our sake. You would have put that first? Well, it is your privilege; but, I love to put God first, whatever may come second. I love to find, or fancy that I find, the explanation of all things, great and good and blessed in the nature of God—rays from His full orb of fulfillment. I love to feel that even more compelling than my need is His love. When all else fails that will hold!

"I came," said Jesus, "that they may have life"—life hereafter—"and have it abundantly." Not in little dribbles, tantalizing by hints of what might be, but life like the waves of the sea, abundantly—a very riot of life, free from sin, overflowing body and mind and spirit, and lifting all, to the music of Deep calling unto Deep, to the very throne of God! The life of which we dream and for which we sigh.

(6.) How Ransomed?

(1.) On the divine side—Hear Jehovah:

"It is the blood that maketh an atonement."

Hear Paul:

"Being justified freely by His grace through the redemption that is in Christ Jesus; whom God set forth to be a propitiation through faith in His blood, to show His righteousness—that He might Himself be just and the justifier of him that hath faith in Jesus."

Hear Peter:

"Ye were redeemed, not with corruptible things, with silver and gold—but with blood, as of a lamb without blemish and without spot, even the blood of Christ."

Hear the four and twenty elders before the throne, as they sing, swinging golden bowls, filling heaven with the incense of the prayers of the saints:

"Worthy art Thou to take the book and to open the seals thereof for Thou wast slain, and didst purchase unto God with Thy blood men of every tribe and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests and they reign upon the earth."

Hear Jesus:

"This is the new covenant in my blood."

"A religion of the shambles?" It is the religion of the Bible!

Oh not the physical blood—the merest child ought to know that!

Let the Bible be its own interpreter; let Jehovah speak:

"For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls; for it is the blood that maketh an atonement by reason of the life."

Oh, not the physical blood; but the sacrificial life, of which blood is the completest symbol, gathering up all its inscrutable and infinite efficacy in one stupendous transaction on Calvary.

I bring you no new theory of the atonement. I have no theory. I have a book. I reforce in the belief that "Him who knew no sin He made to be sin on our behalf that we might become the righteousness of God in Him."

The principle of substitution is woven into the fabric of society. It belongs to life's history, and, as from time to time, individuals and nations have appealed to it to body forth their best and loftiest sentiments, we have caught fairer glimpses of that which is the wonder and glory of all ages and all worlds.

On Armistice day such a scene was enacted at the national capital as was never witnessed before and will never be witnessed again—the cry of a hundred-million hearts was answered by the substituting a nameless, unknown soldier for every mother's boy, every heroic martyr to the cause of God and humanity, slain three thousand miles away from the place that gave him birth, or the land of his adoption."

No monarch, sleeping his last sleep, ever received such largess of grateful homage, such loyal sepulture. The President of the United States, the most famous soldiers, seamen, jurists, statesmen, and diplomats of the world counted themselves honored in being permitted to pay tribute to the unknown dead. Medals of honor and distinction were conferred on him by his own applauding country and other lands that sought a noble fellowship in exercises so beautiful and sublime.

Even the ed man of the western plains, in the solemn kingliness of departed glory, laid his feathered bonnet on the flag draped casket, proud to claim a warrior brotherhood. Every mother, bereaved by war's cruel toll of blood, thought of her son and wondered if it might not be her darling—it mattered not, the unknown one stood for that body.

Beautiful and sublime beyond the power of my words to describe with a meaning deep and far-reaching as the universal law of life, wrought in the human soul.

Was it in recognition of this profounder meaning that the Marine Band, in a mighty crash of accordant pieces, flung the martial strains of "The Son of God Goes Forth to War," on the still air of that stupendous hour?

Soldier, rest sweetly in thy nation's Valhalla; then, on the morning of the resurrection cast thy crown at the feet of the Lord of glory, and thank Him as long as eternity rolls that once He stood for you.

But Jesus was no martyr. His death was not the inevitable result of a holy life in clash with evil—a natural sequence—but the provision of divine grace, justified only by an end, of such immeasurable magnitude and transcendent blessedness that eternity a

lone can fully reveal it—"the unperishable riches of Christ."

As well might yonder sea bird, that sweeps with sportive wing old ocean's bosom, claim to have sounded its depths and explored its caverns, as for mortal man to arrogate to himself the ability to tell all the meaning of the cross!

Go stand at Golgotha, and hear the rumbling of hell beneath and the harping on their harps above, and know that thou standest at the center and source of the redemptive power of the universe! My brethren, don't be uneasy for the cross—it is safe!

(Continued on page 14)

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PROHIBITION PARAGRAPHS

T. J. Bailey, D. D., State Superintendent Anti-Saloon League

According to press dispatches from Washington, Mr. E. E. Hindman, of Jackson, has been appointed as Federal District Attorney for the Southern District of Mississippi, to succeed Mr. Julian P. Alexander, the present incumbent. The Anti-Saloon League welcomes him to this responsible position, and assures him of all that it can do for law-enforcement.

The case of the state of Mississippi vs. Richard D. Travis, Jr., charged with illicit manufacturing of liquor, held the center of the stage in Copiah County Circuit Court circles two weeks ago.

Notwithstanding the efforts of the defense to darken counsel and law in this case and notwithstanding four of the best criminal lawyers in the county constituted the defense, the Hon. D. M. Miller, District Attorney, made the law and evidence so clear to the minds of the jurors that they had no difficulty in bringing in a verdict of guilty as charged.

Mr. E. S. Chapman head of the Federal raiding force and his assistants seem to be fully on the job. If all good citizens will cooperate with them in every way possible, evil doers will feel the impact. The battle is not over; it is raging now, and there ought to be no slackers in prohibition ranks. **PROHIBITION IS IN DANGER—FROM ITS FRIENDS!**

The friends of Prohibition think the fight is OVER.

The ENEMIES of Prohibition know the fight is NOT OVER. And THEY are fighting HARDER THAN EVER to break down Law Enforcement.

A WET CONGRESS will be elected in November, 1922, if we do not wake up to the grim truth that the fight is NOT OVER.

CANCERS CURED AT KELLAM HOSPITAL

1617 West Main St., Richmond, Va. It is known, beyond a doubt, and admitted by most of the leading physicians and surgeons that cancer cannot be cured with the knife, x-ray, radium or acids. Cancers are permanently cured at The Kellam Hospital, without the use of either.

DENOMINATIONAL PRESS AS A STANDARDIZING AGENCY IN CHRISTIAN EDUCATION

By Editor V. L. Masters of the Western Recorder

Expert and technical knowledge is required to standardize a farm or store or bank. How much more the work of an educational institution.

I take it that representatives of the denominational press were asked to have something to say on this program of the Southern Baptist Educational Association in recognition of the close relationship that exists, and must continue to exist, between the educational institutions and the papers of the denomination. It was manifestly not intended that an editor should discuss the technical problems of education before gentlemen who are ex-

perts, where he is only an interested and sympathetic observer.

It should be useful, however, if we may reach a better understanding concerning how our Baptist schools may advantageously use the denominational press and how the papers may more largely contribute to strengthening the hold which Christian Education has upon the Christian public, particularly on our own denominational body.

The function of the denominational paper is varied. It is news vender of the churches and their work. It is a medium for increasing the bond of fellowship between the various elements of the brotherhood. It is an educational vehicle for conserving and abetting the nurturing process of the Christian home. It is a forum for gathering in and then scattering a-broad again the best thought concerning Christian teaching and life. It is an expounder and defender of the revealed truth of the Word of God.

The denominational paper stands in a unique and responsible position between the denomination and the various agencies which serve the denomination in its work. The nature of that relation is one of educational publicity.

It seeks to reveal the value and significance of the work of the agency to our people, and, what is sometimes at least equally difficult, to reveal the thought and will of the people to the agency. The paper is itself an agency of the denomination, whether owned by it or whether owned by private members of its body who bear the financial burden of running it.

Our comparative brief experience in the denominational ownership of the papers has not yet demonstrated that such ownership makes them abler, safer, or more devoted exponents of the principles for which our denomination stands. In some quarters, there are tokens in the contrary direction that omen evil for the denominational ownership of papers. There is a growing feeling in some quarters that official control of a Baptist paper that has any other dominant ideals than that of making a paper to serve the highest religious interests of all our people, is a control likely to cripple rather than help.

But, whatever the method of ownership of the press of the denomination its proper function in relation to Christian education is the same. That function is to further the ends of Christian education in every practicable way. Three specific ways occur to me in which the denominational press may strengthen the hold of Christian education upon our Baptist people.

The first and obvious way is for our denominational colleges to make a larger use of the papers for the dissemination of the college news. There is a vast deal of wholesome human interest material in the undergraduate life of a college, as well as in the formal efforts of the institution to perform its nurturing function for its student body. It seems to me a mistake for the authorities of a Christian college to surrender to the popular idea that athletics is all there is in a Christian college worth reporting.

1922 Introducing the Southern Baptist Calendar 1922



Actual size, 10x14 inches

This strikingly beautiful and significant symbol of the motive of the great \$75,000,000 campaign is reproduced in six printings for the cover of our SOUTHERN BAPTIST CONVENTION CALENDAR.

We take pleasure in herewith introducing to our friends the SOUTHERN BAPTIST CONVENTION CALENDAR, and commend it to your kind attention.

The cover of the calendar bears a beautiful and striking symbol of the motive of the great \$75,000,000 Campaign, especially painted for the calendar and reproduced in all the rich colors of the original. It is well worth framing.

The calendar has a full page for each month, each one having a fine photograph, reproduced in full color, illustrating various interesting forms of the activities of our Convention throughout the world, the work of all our organizations being well represented.

The Daily Inspirational Selections are choice passages of Scripture, freely interspersed with pointed statements of Southern Baptist activities, achievements and responsibilities. These have a high educational and inspirational value, and were prepared with great care by the BAPTIST SUNDAY SCHOOL BOARD. L L L L L

The BAPTIST YOUNG PEOPLE'S UNION TOPICS make the calendar especially useful to our young people.

The SUNDAY SCHOOL LESSON is shown for each Sunday, and the Golden Text is printed in full.

The Home Daily Bible Readings, as selected by the Baptist Young People's Union, are shown and are helpful for family devotions.

The BAPTIST SUNDAY SCHOOL BOARD feels that there is a place of real usefulness for this distinctively Southern Baptist Calendar. We have made it artistic with educational values high enough to fully justify us in earnestly requesting

the active assistance of all the church organization in giving it the widest possible distribution, for it merits a place in the home of every member and friend of the Southern Baptist Convention.

The SOUTHERN BAPTIST CONVENTION CALENDAR is too expensive a publication to allow us to distribute it freely. However, as a means of maintaining a lasting interest in the work of all the boards, we commend it to the stronger churches for free distribution among their people at the Christmas season. We believe it to be one of the cheapest, yet most effective and lasting means of education and publicity that you can use.

Many churches are not able to purchase the calendars for free distribution, and to these we recommend that one of your most active church societies purchase them at wholesale, and then sell them at the retail price to every member and friend of the church. By doing this they will not only greatly aid us in our efforts to place a copy in every Baptist home, but they can make a substantial profit for their own local treasury at the same time.

We suggest that you send for a single copy for inspection, and then have our proposition acted upon promptly by one of your church societies.

Our terms are liberal—thirty days after delivery—thus giving you ample time to sell them and make payment to us out of the proceeds. The retail price of single copies is 30c each.

Our wholesale prices are as follows:

5 at 25c. each, 10 at 23c. each, 25 at 21c. each, 50 at 19c. each, 100 at 17c. each, 250 at 16c. each, 500 at 15c. each. All prices are carriage paid.

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The fact is, athletics has only a negative value in its reaction on a significant part of the Christian constituency, while there are scores of things in the life and ideals of the college that would warm the heart and elicit the sympathy and prayers of many a good man or woman, and would awaken in many a dreaming boy or girl the desire to go to that school.

Teachers are sometimes accused of preaching over the people's heads. Editors are even accused of writing over their heads. Conceding that they are not free from guilt, what shall we say of the average educator? Delving forever after a range and orientation of knowledge that shall keep the unstable undergraduate respectfully on the jump, exploring new and strange fields of thought, how can the school man come down to the commonplace of detailing scraps of news that are likely to be interesting only to common every day folk?

But he ought to do it. Why should not the classes in English be requested to write stories about life and work of the college for publication in the press? If they are fit to publish, it will be a better test of literary skill than a paper on Grecian Mythology or Egyptian Pyramids. An intimate and sympathetic story about a Kentucky Baptist College, published in the Western Recorder last summer, was credited with bringing several new students from other states and arousing renewed devotion to the school among its alumni. I beg that no educator shall despise my suggestion on the ground that it does not call for the use of unusual abilities. The first one who tries it will have the advantage of exploring a field long neglected and he will reap a reward that shall repay his effort.

The denominational paper can render a service of value by publishing articles on Christian education.

Two classes of articles are needed, and a large proportion of each should come from our Baptist educators. One is that class which deals with the larger values and problems of Christian education, as they arise. Sometimes such an article would explore fields new to the newspaper reader. But at last the thoughtful readers would follow, and in the end these will spread their convictions to the rank and file of the people.

Another class of articles should forever keep hammering at some of the simple but essential values in Christian education, keeping before the people the fundamentals on which Christian education rests. New people grow up, old ones forget. The writer as well as the teacher and preacher, must repeat over and over, if he expects to build character, not merely to amuse with novelty or excite admiration for his profundity. The adequate impartation of those spiritual concepts and principles for which both the Christian colleges and the Christian paper stand, will require untiring patience.

A Christian college should, in my judgement, always be ready to open its inmost heart to the denomination from which it gets its support. I have often wondered why our colleges have not oftener, more frankly, and more unsparingly, placed the story of their financial embarrassments before the people. That together with a restatement of the tremendously im-

portant principles for which the Christian college stands, constitutes a challenge which will arouse the conscience of the constituency when all else fails. The denomination simply cannot resist that appeal when it is faithfully presented, without stultifying its faith and self respect. In such a campaign the denominational paper can be a factor of almost measureless value. It can tell the truth and keep on telling it, and vital truth concerning the values of personality, the foundation on which Christian education rests.

The denominational press must also be a voice for Christian education editorially. The Christian spirit lies at the bottom of education in America. Christian colleges were first and for long almost the only sources of higher education. The Christian college has made good in every generation, but latterly it is struggling against great and increasing odds. The state, whose ideals and leaders it nursed to strength and right perception, entered the field of education on the sound principle that a democratic state must have an intelligent citizenship. By grace of public taxation, the state educational system has far outstripped the Christian college in material resources and equipment. With this great dominant advantage, it has gradually come about that educational ideals and standards have tended to find their prime source in other quarters than among Christian educators. And once these new educational ideals secured the center of the stage, the Christian education had the handicap, not only of having to receive its support from people already taxed for the state system, but also of having hard work to keep the values of its ideals prominently in the front in an environment now filled with the acclaim of other ideals.

I only mention these familiar facts to emphasize the large need there is now for the religious press, to keep before the Christian public the supremacy of Christian educational ideals.

It is not to the discredit of the state that it cannot educate the spiritual nature of man by teaching the Revelation of God in the Bible. It is a limitation fixed by our American theory of what the separation of Church and State requires. But this limitation on the State places a tremendous, a staggering responsibility on the Christian school. And if the State school should so far forget its limitations, as actually to teach an anti-Christian pagan religion, under the guise of science and philosophy, it will be actually breaking the law against teaching religion in State school by teaching an anti-Christian religion.

America cannot permit this without our civilization going to ruin. It ought not to permit it. But I mention it here only because it throws light upon the fearful load of responsibility which has fallen upon Christian education in America, and upon the religious press as a voice of Christian education.

These considerations make a more compelling plea for the Christian college than we have ever had before. Anti-Christian influences in secular education have actually reached even the common schools in some states and agitation is already beginning among some serious Christian people in favor of the denominations placing

their children in schools supported by themselves, where these pernicious influences shall be avoided.

This situation places a serious responsibility on the religious press. It cannot do less than cry aloud, when need indicates, concerning the grave spiritual danger that has been precipitated by the new theories of life origins and the minimized relation of God and Christ to creation and man's salvation. If it shall find on reliable testimony that some teacher of the new infidelity has crept into a Baptist college, it dare not be merely a negative factor in connection with that act. If it is charged with destroying confidence in all our colleges because it finds it necessary to point out evils where they exist, it can only reply, that you had as well charge a physician with injuring all the homes of a community because he has placed a quarantine about a dwelling in which a case of small-pox has been found. The best way to teach our people that they can fearlessly trust their children in our denominational colleges is to hold up as altogether the best place for their children, but just as readily sound the warning if there should be evidence that teaching that is logically anti-Christian in its bearing has entered a denominational college.

This is a tremendous responsibility for a Baptist editor. But an editor has no more right to shirk the responsibilities that belong to his place than others have.

It is my deepest belief that our Baptist colleges in the south have

kept themselves exceptionally clean from the miasma of the recent rationalistic craze in education.

But their relation to the educational system of the country, in securing new teachers, and in the flood of text books that teach the new theories, is such that they have had grave difficulty in doing so.

As one editor who with his whole soul believes in Christian education and in our Baptist institutions of learning, and who holds in the highest consideration the distinguished and devout men who lead educational interests for our Baptist people in the south, I am ready and anxious to boost every Baptist college in the south with my whole heart, and that I shall do, as God shall give me strength and judgement. It cannot be too strongly affirmed or too often repeated that educational conditions call for a far stronger emphasis on Christian education than ever before.

But I cannot, I dare not, do less than the revelation of God. The spirit which urges our people to do their best for our Baptist colleges is identical with that which commands them to object to any teacher who teaches the evolutionary development of man from lower animal forms and who thus by implication at least, denies the Bible teachings of creation and of redemption by the blood-atonement of Christ.

May every college supported by our Southern Baptist people keep itself clean from the infection of this modern false learning, for our Southern Baptist people ought not to stand for it and will not stand for it.

A New Book by Dr. George W. McDaniel

"A MEMORIAL WREATH"

1. Our Men Who Fell in the World War
2. Lee's Veterans
3. B. H. Carroll
4. J. B. Gambrell

Dainty and beautiful in its dress of blue and gold, Dr. McDaniel's new book, "A Memorial Wreath," lies on our desk. Four memorial addresses—two on general themes and two on great individual leaders in our Southern Baptist brotherhood—are contained in the volume of ninety-four pages. The first address is on "World War Martyrs." This it was our privilege to hear at a time when all hearts were filled with poignant anxieties and griefs and it heartened and cheered us with its sober eloquence. The second address is on "Lee's Veterans" and comes out of a mind well stored with the facts and principles of our great war. Among the Baptist leaders of the South, of the past century, two stalwart figures emerge—B. H. Carroll and J. B. Gambrell. These men, Dr. McDaniel knew intimately, in their private and public lives, and he has honored them and done credit to himself in the quality of his tributes to them. We do not know where we could find more adequate and delightful sketches of their remarkable characters and careers.—Editor R. H. FINE in Religious Herald.

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(2.) "Ransomed, on the human side by repentance toward God and faith in our Lord and Saviour, Jesus Christ."

Without adequate consciousness of sin there can be no repentance, without repentance there can be no saving faith. "Faith is the trustful commitment of one's self to God for forgiveness and deliverance from sin, but it is psychologically impossible to commit one's self to God without renouncing and turning away from all that which is contrary to God."

Forget not God helps at every step in the process through the agency of the blessed Holy Spirit, from start to finish. "Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do, for His good pleasure."

Finally, The ransomed of Jehovah are promised an infinitely glorious close of the earth drama; they shall come with singing to the heavenly Zion, and everlasting joy shall be upon their heads; they shall obtain joy and gladness and sorrow and sighing shall flee away.

Hark! within the gates of the city there are shoutings as the voice of many waters and the voice of mighty thunders—there is to be a marriage in heaven, and the city is mightily moved. It's going to be a love match.

That is the only match here on earth that endures the test, growing sweeter and stronger as the years go by. Life is serious business, and "till death us do part" is a tremendous sentence. But if genuine, pure, mutually respecting love be at the foundation of the sacred compact these tests, as sharp acids to pure gold, serve but to reveal a fairer and richer luster. But if pure and mutually respecting love be lacking—God pity them both!

So fundamentally vital to the existence of the social order, and to our holy Christianity, do I regard this, that much as I love this beautiful Southland, rather than see love taken from the marriage contract, and that sacred covenant prostituted to the ends of convenience, social ambition and sordid gain, I would see "the ocean wave become her sepulcher, and the orb of the day forget where she existed." God Almighty deliver us from the day of a loveless marriage and an easy divorce.

There is going to be a marriage in heaven, for the proclamation has gone forth:

"Let us rejoice and be exceedingly glad, and let us give the glory unto Him; for the marriage of the Lamb has come, and His wife hath made herself ready."

Listen! can you not hear them? The wedding bells are ringing just over the river; sometimes their silvery cadences steal upon our spirit's ravished sense with a solemn sweetness, soft as down on angel pinion, and grow so insistent that we long to be gone. It is to be a wedding, not a funeral. The bridegroom will be Jesus, His countenance no longer marred by heart-breaking sorrow—prince, royal bridegroom, clothed in a robe of shining worlds, rejoicing over His bride!

The bride will be the redeemed of every age, and kindred, and tongue—so beautiful in her lustrous gown of spotless white that even the wondering angels will say "how fair!" The witnesses will be the principalities and

powers of heaven. God the Father will bestow her upon His Son; and when the royal bridegroom places the ring, endless as eternity and set with the ruby of His atoning blood, upon her finger, all heaven will break forth into exultant hallelujahs! Then will sorrow and sighing, like specters of an ended night, flee away to return no more forever!

IF SOUTHERN BAPTISTS TITHED

One half of Southern Baptists, giving God a square deal in the tithe, would be beyond the Seventy-five Million in the five-year period.

Is The Tithe a Moral Obligation?

In the Old Testament there are two kinds of Law, to wit: The Ceremonial and Moral Law. The Ceremonial law relates to the coming of the Messiah, and was fulfilled in Him, every jot and tittle; and is therefore set aside, except as a matter of history.

The Moral Law of God is for all time and for all peoples, and is as eternal as the God Who gave it.

Does the tithe belong to the Moral or the Ceremonial Law? Is it possible that the omniscient God knowing the innate selfishness, and covetousness of the human heart, has not set up, somewhere in His plan, an Eternal Standard of paying Him what is due?

It is submitted that the tithe belongs to the Moral Law, for he following reason:

1. Wherever you go, in all he world you find man on his knees. He is a worshipping animal, a religious being. This disposition is innate, and along with it there was written in their hearts the law of the Sabbath, and the law against homicide, the law of the tithe, against covetousness, and many other moral principles.

So before any revealed law Abraham paid tithes; Gen. 14:21; and one hundred and fifty-three years later his grandson, Jacob, declared, "Of all that Thou givest me I will surely give the tenth unto Thee," Gen. 28:22. The Greeks, Romans and others paid tithes.

Four hundred and twelve years after Abraham paid tithes, Moses organized the Jews into a nation, and was inspired of God to write the tithe into their law. The Ceremonial Law thus, swallowed up the Moral Law. If the tithe is a Moral Law, as is contended, when the Ceremonial Law went down, with the advent of Christ, did it carry the moral principle of the tithe with it? Nay verily, for every moral statute must remain in force until it is repealed. Where is the repealing statute? The sainted Dr. Kerfoot in a great address before the Southern Baptist Convention said: "The spirit of the whole Bible teaches the tithe, and also the letter, in many places." All authority was given Jesus. Did He repeal the law of the tithe? He gave His endorsement in the following language "Ye tithe your mint and anise and cummin—these ye ought to have done," Matt. 23:23. So all the tithe of the land in the Lord's, it is holy unto the Lord."

2. Our Mt. Everest obligation imposes the tithe as the minimum. We are under moral obligation to be the best people the world ever saw. We stand on the shoulders of nearly six thousand years of people. Our obligation is measured by our increased amount of light, ability, and world-

wide opportunity. If the law required the tenth, how much does grace require? Jesus in His great inaugural sermon quoted the law: "Thou shalt not kill; but I say unto you that whosoever hateth his brother is a murderer. Again, Thou shalt not commit adultery; but I say unto you that every one that looketh on a woman to lust after her hath committed adultery with her in his heart." "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no wise enter the Kingdom of heaven." It is plain that the standard is raised under grace. It is certainly a disgrace for a Christian to give less, under grace, than the Jew gave under law. How much has God given you? John 3:16.

3. The imperative needs of a plastic world, greater than ever before, imposes the moral obligation of the tithe.

Some Objections to the Tithe.

1. "We are not under the law but under grace." The levees on the Mississippi River are to protect the fertile valleys from destructive overflow, so we are under law, not for penalty, Jesus paid that, but as a rule of life, for the well being of our triune nature, and the good of others. Paul recognized this principle when he said: "If eating meat cause my brother to offend, I will eat no more meat while the world standeth." Did Jesus keep the law? Is it therefore Christ-like to abide the moral law? "The way of the (any) transgressor is hard."

2. The tithe was given to the Jews. So were the Ten Commandments. Am I not under these moral principles as a rule of life?

Practically the whole of the Old Testament was given to the Jews. In the New Testament, Matthew was written to the Jews, so was first and second Timothy, Hebrews, James, first and second Peter, and Jude. Is it true that we Gentiles have no part; in common, in the rich treasures of all these inspired books of our Father?

3. "Well I do not know how to estimate the tenth." Can't you divide by ten? It is fair to deduct all money for tax, hired labor, and legitimate repairs, and tithe the balance.

4. "I can't afford to tithe."

If your Lord and Master requires it, can you afford not to do it? "Will a (Christian) man rob God?" How can you afford to give God one-seventh of your time. Did you ever lose anything by that? "Ninetenths with God's blessings on it, is worth more to us, than ten-tenths, without His blessings."—Dr. Kilpatrick. That which belongs to God and which we covet and withhold, never blesses; but always curses us. Did God's gold and silver, coveted and stolen by Achan, bless him, or curse him? Read Joshua 7:10-26.

Some Encouragements to Tithe.

1. It enriches the life here, and hereafter. "Rich towards God." "Lay up for yourselves treasures in heaven."

2. The Christian tither has promise of the life that now is, and that which is to come. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith saith the Lord of hosts, if I will not open the windows of heaven and pour out a blessing, that there shall not be room enough to receive it." Mal. 2:10. Are you afraid to prove God? "Give and it shall be

given you, good measure, pressed down shaken together, and running over." "Whatsoever measure ye mete it shall be measured to you again." "He who soweth sparingly, shall reap sparingly, he who soweth bountifully shall reap bountifully." "Cast thy bread upon the waters: for thou shalt find it after many days."

3. The tither keeps his heart in the right relation to the world and God. "Where your treasure is there will your heart be also." Many of God's people are crystalizing their soul, mind and strength, into gold, at the expense of the Lord's cause in the earth, and their present and eternal welfare.

4. The tither is a cheerful giver. As long as you keep your ninth, tenths, and God's one-tenth together, you may not be able to give with the cheerful spirit. Jesus gave Himself on Calvary, for you, with delight, in God's will.

5. The tithe given by all God's people, and wisely and prayerfully used, would usher in the Kingdom, and hasten his possession of, and return to His world. Will you continue to give God "a tip," or will you give Him His tithe?

G. W. Garner in Christian Index.

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IS THIS A SAMPLE OF BAPTIST CULTURE?

This is the day of the Baptists." Such a remark has been common in the conventions of the last year and more. As men became explicit the idea in their minds seemed to be that in the twilight of the kings the one group of people which has the sure promise of the dawn is the group of uncompromising democrats of whom, in religion, the Baptists of the world are the representatives.

The opportunity of the present day in Europe and on the mission fields endorse the assertion. Baptists can enter into as large a future as they will prepare for now. The field is wide open.

But there is something nearer at home which equally warrants attention. President Harding is a Baptist and has been raised in the midst of Baptist traditions. Secretary of State Hughes is a Baptist, the son of a Baptist minister. Consider from the Baptist standpoint the things they have of late been doing.

Baptists are individualists in religion and life. They allow none to come between them and God save the one Mediator. Their churches are local democracies, each one a competent body in itself and subject to no other. Baptists are always jealous of overlordship and veer away from anything which looks like it. And yet they have their associations and other larger bodies in which they come together to discuss matters of mutual interest and to forward matters of common concern. They rejoice in such free friendly associations; they rebel against any leagues with powers of their own against which the individual may not stand.

Now notice what the President has been urging. He wishes an association of nations, an association which shall bring representatives of the nations together frequently for conference but which has no power of compulsion over any of the nations represented. Nobody shall have the right to coerce anybody. Out of these frequent meetings—and the President believes that these should be held annually—there shall come not treaties, but understandings and gentlemen's agreements. As Mr. H. G. Wells has put the matter, the question is "whether we shall adjust our international relations by constitution or by conversation." The President wants it done by conversations. He would apply his democracy to the world.

Is this an example of Baptist culture? Consciously or unconsciously the President has been applying ideas which are his Baptist heritage to the foreign relations of the United States. The Baptist.

OBITUARY

Evalyn Williams was the precious little daughter of Bro. and Mrs. E. C. Williams of Mt. Olive, Mississippi. She was a very sweet and pleasant baby and everybody loved her.

She had a far-away look which characterized her in life, and since her going, has made us feel that she must have heard faint strains of heavenly music, and seen the extended hands of the dear Saviour, who on June 7, 1921 took her up to await with Him

the coming of the loved ones to that home, where the laughter of baby in the city of gold will compensate for losses here.

She was a little dew-drop
Sent down from heaven above,
To sparkle in the sunlight
Of her parents' tender love.

She was a little sunbeam
Of beautiful and brilliant light,
To brighten up the darkness
Of her parents' starless night.

She was a little jewel
Sent down in the rough,
To be polished by Jesus
Till He should say enough.

She was a little flower
Of rich and fragrant perfume,
She will doubtless in heaven
This redolent richness resume.

She was a little smile
Sent to dimple mother's face,
But the plowshare of sorrow
Has left furrows in its place.

She was a little letter
Sent to gladden father's heart
And invite him to heaven
Where loved ones never part.

W. Rufus Beckett.

HOME MISSION AND C. B. L.

RECEIPTS

May 1, 1921 — Dec. 1, 1921.

Alabama	18,214.61
Arkansas	8,482.43
District of Columbia	4,242.83
Florida	5,356.28
Georgia	24,824.56
Illinois	2,644.34
Kentucky	37,646.22
Louisiana	5,589.88
Maryland	10,610.00
Mississippi	25,155.27
Missouri	3,447.02
New Mexico	2,526.13
North Carolina	27,899.48
Oklahoma	7,787.31
South Carolina	12,629.48
Tennessee	18,545.40
Texas	577.45
Virginia	59,334.37
Miscellaneous	1,731.57
Total	\$277,244.63

BAPTISTS ADVANCED DURING WAR PERIOD

Southern Baptists not only held their own during the World War and the period of reconstruction but made distinct gains along every line, according to a survey of that period, just completed by Dr. E. P. Allred, secretary of survey, statistics and information of the Baptist Sunday School Board.

Including in his survey the six years from 1915 to 1920, inclusive, Dr. Allred finds that during these years Southern Baptists gained 2,993 new local churches, increased the number of their baptisms per year by 9.1 per cent (last year's baptisms numbered 173,595), gained 513,463 new members net in the period, 2,345 new Sunday Schools, 205,808 new pupils, \$39,413,352 in the value of local church property, \$11,279,198 per annum in contributions to local church expenses, \$12,328,106

in annual contributions to missions and benevolences, and increased their annual contributions to all purposes by \$22,489,267, or an advance of 183 per cent. The increase in the number of local B. Y. P. U.s was 4,213, a gain of 89.4 per cent, while the number of Woman's Missionary Societies was increased by 4,882, a gain of 32.9 per cent, with a total gain in the contributions of the women of \$2,971,167, an advance of 717 per cent.

A hundred years ago, Dr. Allred finds, there were only 253,918 Baptists in America, while today the number has grown to 7,716,563, a gain for the century of 2,967 per cent, whereas the population of the country for the century has been only 925 per cent. In the South there were only 120,367 Baptists a century ago, while today there are 6,162,500, or a gain for the century of 5,019 per cent.

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